

CAESARS DIALOGUE

or

A Familiar Commu-
nication containing the
first Institution of a Sub-
iect, in allegiance
to his
Souveraigne.

Math. 22.21.

Give therefore to Cæsar, the things
which are Cæsars.



AT LONDON

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¶ Cursed be he, that curseth thee: And
Blessed be he that blesseth thee. Gen 27.20.

¶ The Minister of God, for thy wealth. Rom.13.4.



Bur to take vengeance on him that doth evil. Rom.13.4.

¶ Wherefore ye must be subject, not because of
wrath onely, but also for conscience sake.
Rom.13.5.



TO
All sound Members of
that bodie, whereof her
sacred Maiestie is Supreame
head, *Happinesse Externall,*
Internall, Eternall.



F we consider
howe much this
admirable-beau-
tifull frame of the
world, the earth
beeing adorned with sweete smel-
ling hearbes, fruit-bearing trees, in-
finit variety of beastes after their kind,
the sea replenished with whales and
fishes, after their kind, the ayre garni-
shed with feathered foul's after their
kind, the heauen beautified with the

To the Reader.

sunne for the day, the Moone for the night, the bright-shining starres, and all the hostes thereof, excelleth that formelesse vastnesse of the Poets Chaos, whereof saith the Scripture, *The earth was without forme and voide, and darknes vpon the face of the deepe, then may we partly conceiue how much a Monarchie, which is amongst gouernments as the Sunne amōg the stars* (Οὐκ ἦσθι τόπος καὶ στοιχεῖον, εἴς κοίρειος ἐστιν, εἴς βασιλεύς). Not good is the rule of many, Let there be one Lord, one King) where vnder one Cesar the Nobilitie, the Cleargie, the Communaltie is prudently, iustly, happily gouerned, excelleth a brutish Anarchie, so hatefull to Moses soule, that his death beeing by the Lord foretold him, not mentioning one word of his death he presently brake out into a most pathetickall praier for a Gouernour, *That the Congregation of the Lord might not be as*

Homer
Iliad. B.

Num. 27.16.
17.

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as sheepe which haue not a shepheard.
The God of all glory (glorified ,
therefore be his glorious name) of
his great grace & mercy keeping vs
from the one, hath so blessed vs with
the other, as both neighbour, and re-
mote Nations crie out.

*O fortunatos nimium bona si sua no-
rint anglos.*

Happy are the people that be in
such a case. That which abroad so
many do admire, shall not euery one
at home desire to preserue? Could he,
who was taken up into Paradise, &
heard words which cannot be spo-
ken, which are not possible for man
to vtter, be himself deceipted; would
he who was readie to giue his life,
his life? yea his soule, for the good
of others, deceipt others, when he
said , *If one member suffer, all suffer
with it, If one member be had in ho-
nour, all the members reioice with it?*
Are not wee members of the same

The happiness
of England.
Psal. 144. 15.

2. Cor. 8. 12.

Rom. 9. 3.

1. Cor. 12. 26.

To the Reader.

Ephe.4.4,5,5

In Areop.

Pol.5.6.

bodie, of the same bodie politique, and temporall, there being to vs all one Queene: members of the same bodie ecclesiastique and spirituall, their being one bodie, one spirit, one hope, one Lord, one faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all? Who is there of you, of whom I am not to hope the best? Yet can I speake onely for mine owne heart, for mine owne soule. Such liuely feeling hath my soule had of those bonds wherewith as Country-men, wherewith as Christians wee bee combined, that I could not but desire, deliring endeauour, endeauouring effect somewhat for the common good. If sweet Isocrates accounted that not reuenewes and riches, not lawes and ordinances, but good nurture of your selfe make a Citie quiet and happy: If profound Aristotle affirmed that in vaine doe men make lawes, if youth be

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be not brought up in good manners: If
diuine Plato auerred that small need
had his Common-wealth of lawes, by
reason of the good discipline wherein
his Citizens had bin nourished: If Salo-
mon (who in respect of the others is
as a Carbuncle amongst the mea-
nest gemmes) hath deliuered, Teach
a child in the trade of his way, and
when he is olde he shall not depart from
it: What (especially if ye looke ey-
ther vpon the prouesse of some to be
seduced, or vpon the malice of some
mal-contents seeking to seduce, or
vpon some, who from beyond the
seas as Sathan from beyond the wil-
dernes raise vp windes to beat our
houses vpon our heads) what I say
more conuenient, what more expe-
dient, what more necessary thā some
instruction for our youth in their du-
tie to our Cæsar? An Instruction,
least England take vp that complaint
of the Prophet, My people are de-

De repub. li.4

Prou.32.6.

Hosea.4.6.

A 4 stroyed

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2. King. 25.24

stroyed for lacke of knowledge, a plaine instruction, least our youth doe not conceiue it, a briefe instruction (intending hereafter for riper heads in another tongue more ample to handle the like argument) least few should read it. But to whom then shall I tender and present it? May I to you most honorable Councillors? who am I that knowing your Lordships as Gedeliah did not alone himself serue, but also incite others to serue his King, not onely obey, but most principally draw others to obedience to our Cesar, should interrupt your graue consultations with so sleight a Schedule? yet haue most of your Honours (respecting the good end) most honourably approued it. Most and Right Reuerend Fathers of the Church, to whom God hath giuen his vrim and his thumminim, may I present it to you? I am peccatorum maximus, Apostolorum minimus,

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nimus, I know yee put them in remembrance, that they be subject to the principalities and powers, and that they be obedient. Most graue Judges and Maiestrates may I present it to you? The Right Honourable, who is among you as a *Diamond* set in *Gould*, hath in regard of the intent, giuen it his double approbation. You all knowing that law of the *Israclites* Common-wealth, *That man that will doe presumptuously, and will not hearken unto the Priest (that standeth before the Lord thy God to minister there) or unto the Judge, that man shall die, and thou shalt take away euill from Israel, So all the people shal heare and feare, and do no more presumptuously*, Doe know what regard is to be had of *Cæsar* being the Priests, and *Judges* Soueraigne. Tutors and instructors of our youth, dressors of the plants of *England*, shall I rede you, you being accounted most necessary

Deut.17.12,
13.

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Col.4.1.

1. Tim.5.8.

John.3.39.
Gen.18.17, 18
19.

Exod 23.4, 5.

cessary members of euery weale-pub-
like? In nothing more then this can
you shew your loue to your country,
nor discharge your dueties to your
Soueraigne. Maisters of families, and
keepers of seruants, shall I tender it
to you? May I say in this respect, yee
Maisters, doe that unto your seruants
which is iust and equall? Is it said for
food & rayment only, or for ciuil and
Christian education also, That hee
that prouidech not for his owne, and
namely for them of his household, hee
denieth the faith, and is worse than an
infidell? Is not God highly displea-
sed with you for not instructing
your households, who was so high-
ly pleased with Abraham (if ye bee
Abrahams children ye will doe the
works of Abraham) for instructing
of his household? Assure your selues,
he who vpon the Israelites accor-
ding to the flesh imposed such a re-
spect of their enemies beasts, impo-
seth

To the Reader.

seth vpon the *Israelites* according to taith a far greater regard of their owne seruants: those breath an *unreasonable & mortall life*, these haue a *reasonable* and an *immortall soule*: heires they be with you of the same siluation.

Fathers, shall I tender it to you? You remember who enioined you To teach your sonnes, and your sonnes-sonnes: you remember who layde, These wordes which I commaund thee this day, shalbe in thine heari: And thou shalt rehearse them continuallie unto thy children, and shalt talke of them when thou taricest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp. And thou shalt (not onelie for thy remembrance) binde them upon thine hand, and betweene thine eyes, (but for thy children and seruants) write them upon the postes of thine house, and upon thy Gates. Those wordes

Deut.4.9.
Deut.6.6.7,
8,9.

To the Reader.

Exod.20.12.

1.King.1.6.

1.King.2.25.

wordes of God teach vs our dutie to God, our dutie to our neighbours, amongst our neighbours, first to our superiours, amongst our superiours, chiefly to our Cæsar, because Cæsar is the father of the Countrey, the noursing mother of the Church: Hence Salomon, hence Peter, hence Paule, hence Christ drew that which they haue taught vs for our duties to our Princes. As you loue your selues, as you loue your children, omit not this. Omit not this if you loue your children, for the same Adoniah, whō David because hee was his darling would not reprooue and correct with the rod, (I holde reproofe and correction to be either partes or appurtenances of iustriction) the same Adoniah, because he proued a Traitor, did Salomon (though hee were his brother) execute with the sword. Omit it not, if you loue your selues, for, O howe heauie was the Iudgement

To the Reader.

ment that fell vpon the head of *Eli*,
for omitting this dutie: for omitting
this dutie vpon *Eli, old Eli, Eli the high
Priest*, *Eli* who had indged *Israel*
fortie yeares, *Eli* who herein had
done somewhat, O how heauie I say
was the *Judgement* that for omitting
this dutie fell vpon his head, when in
one day *Israel* fled before the *Phi-
listines*, there was a great slaughter
among the people, his two sonnes
were both slaine, the *Arke of God*
was taken, himselfe fell backward and
brake his necke that he died. Better
then that this should befall, were it
that the *Romane law* were receiued
into *England*, whereby it was enac-
ted, that, for the first offence, the child
should be admonished, for the second
he should be chastized, for the third
he should be hanged, and the father
banished. *Mothers*, whom nature
or rather the *God of nature*, hath
made most kinde to your *children*,

let

1. Sam. 2. 23,
24, 25.

1. Sam. 2. 17,
18.

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Prou. 29. 15.

let not your too great kindnesse to them, be too great hurt to them, and too great hurt too you. The wilest sonne that by course of nature euer any mother had hath left this lesson for all mothers for euer, A childe set at libertie shameth his mother. Thogh I tell you not either of that too nannonly brought-up sonne, who beeing led to execution by the clamor of his tongue, and sharpenesse of his teeth, tooke irefull revenge of his owne mother: or of that mother, who to maintaine her two sonnes in drincking and gaming, defrauded her husband in his lite, soone after his death with her owne eies behelde them both (robbing following vpon riotting) openly executed, the one with the sword, the other with the rope. Yet giue me leaue to tell you that if Areria taught her sonne Philosophie: if Cornelia taught her sonnes the Latin eloquence: If Zenobia taught her

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her sonnes the *Greeke, Latin, and Egyptian* tongues: if *Bethsaba* taught her sonne a prophesie: you are to see that your *children* learne both those principles of religion alreadie published, that they may giue to God those things that are *Gods*, and this institution of a *Subiect*, that they may according to the wil of God expressed in the word of God, *Giue unto Cæsar the things which are Cæsars*, So shall you, so shall they please both God and Cæsar. *Children, and all sortes of youth, Remember your Creator in the dares of your youth: and in the dayes of your youth as carefully learne to honour those that are set ouer you by God, as you desire earnestly that a long life, should bee giuen you of God.* Last of all, I say to all: If there bee any consolation in Christ, if any comfort of loue, if any fellowshippe of the Spirit, if any compassion and mercie, fulfill my ioy: As we are become

Pro. 31.8.

Preach. 12.1.

Exod. 20.12.

Phil. 2.1,2.

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Baruc. I. 11.

happie Nation by the gouernment of
our Cæsar, so let vs and ours, perform
all dutifull allegiance to our Cæsar,
and pray, and pray fervenitly,
and pray continually, that
her daeys vpon earth
may be as the dayes
of heauen.

Yours in the L.

if you be Cæsars in the L.

E. N.

CAESARS DIALOGUE,

Or,

a familiar communication, containing the first institution of a Subiect, in allegiance to his Soueraigne.

Father.

Sonne.



Y sonne, at thy birth
I received thee as a
gift of the Lord, since
thy birth, I made
thee a chiefe obiect of
my care, it is thy
part hereafter to become while I live,
the stasse of mine age, and when I am
dead, to be so like me (whereof I more
esteeeme then of the pillar of Absolon)
that I shall not see me to be dead. But
O my sonne, but O the Sonne of my
loynes, but O the Sonne of my de-
sires, if by disloyaltie thou ever tur-
nest

A father.

Eccle.30.4

2.Sam.18.18.

Prou.31.2.

The Fathers
Care.

The sonnes
acknowledg-
ment.

Mat.22.21.

nest the gift of God into a iudgement
vpon my head, If thou changeſt the
cares of my head into thornes to my
heart, If thou bringest my gray head
with sorrow vnto the graue, if thou
dishonourest my name, attaintest my
blood, ouerthowest my house;

Sonne. Deare father vnworthie were I
of life, if I should ſo highly offend him
who(next to God) gaue me life, and
whom God himſelfe hath commaun-
ded me to honour.

Father. Then ſwete Sonne im-
print now in thy heart, and expreſſe e-
uer in thy life, that þoſt charge of our
ſweeteſt ſaviour, Giue vnto Cæſar
the thinges which are Cæſars, and giue
vnto God, þoſe thinges which are Gods.
Of giuing vnto God the thinges that
are Gods (the performance of which
dutie is euer to be preferred before the
ſafetie of thy life) thou vſually hearest
both of thy maister, from whome as
Xenocrates Disciples of riotous and
dissolute, became modest and tempe-
rate, I expect thou ſhouldſt dayly re-
turne, not onely better lettered in thy
booke, but also moxe reformed in thy
life,

life, and also of our Ambassadours for Christ, as well in their Catechisings, as in their Sermons. Now therefore as my other affaires will giue mee leaue, I will somewhat instruct thee of giuing vnto Cæsar, the things which are Cæsars.

2. Cor. 5.20.

Sonne. Because as the Kinges of Egypt, were alwayes called *Pharans*, so I thinke the Romaine Emperours were euer called *Cæsars*, and the Romane Emperours were most high & migh- tie princes, I take it, that by the name of *Cæsar*, you vnderstand our high, gracious, and imperiall Soueraigne.

Father. Our Soueraigne indeed, my sonne, do I vnderstand, who nei- ther as the Rhagusians to the Turke, paying pencion to any, nor as Bologna from the Pope, expecting protection from any, nor as the knights of Malta do of the Castilian, holding in fee and fealtie of any, nor as the Dukes of Ve- nice to the Colledges of seuen and ten, and to the Signiorie of Gentlemen, (God and her owne conscience excep- ted) being countable to any, but being so absolute a Soueraigne, and so so-

ueraigne an Empresse, truly meriteth
the true title of Cæsar.

Sonne. Since I haue heard there haue
beene some in *Germanie*, but I hope
there be none in *England*, who ga-
ther out of the Scripture (but I thinke
Spider-like they gather poison where
the Bee would gather honie) that we
are not to be subiect to the authoritie
of men: I pray you shew mee since
the Sonne of Godhath said, that *no
man can serue two maisters*, how I can
serue both God and *Cæsar*?

Matth.6,26.

Father. My sonne, as the souldior
may at one time, in the same seruice
fulfill his dutie both to the Captaine
of his band, and the Generall of the
field, (the one of them being not deuised
from the other, but deputed by the
other,) so the subiect may in his whole
life serue his *Cæsar*, and the King of
kings, because *Cæsarhath* not (though
the Poet sung so) commaund diuided
with God: but (for the *Scriptures*
teach so) deputed of God. And therfore
my son, because as among the Israelites
Corah, Dathan, and Abiram, told Moses
and Aaron, that they tooke too much
upon

upon them, seeing all the congregation is holy, every one of them, & the Lord is among them: So there are among Christians which (as S. Iude saith) Despise gouernment, and speake euill of them that are in authoritie, (as Sainct Peter saith) are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie, as Sainct Paul saith, Be traitors, headie, high minded; seeing thou knowest these things before, beware least thou be also plucked away with the errour of the wicked. Call to minde the charge of the Apostle of the circumcision. Submit your selues to al maner of ordinance of man for the Lords sake, whether it be vnto the king, as vnto the superior, or vnto the gouernors, as those that are sent of him. Call to mind the doctor of y^e Gentiles, both his decree, and his memento, his decree, Let every soule be subiect to the higher powers; his memento, Put them in minde that they bee subiect to the higher powers, and that they be obedient. Call to minde (Whereof I gaue thee a former charge) that thise recouited precept of the King of kings,

Num. 16,3

Iude 8

2, Pet 2,10

2, Tim.3,4

2, Pet.3,17

1, Pet, 2,13, 14.

Rom . 13.1

Titus 3,1

Math. 22. 21,
Mark. 12. 17.
Luke. 20. 25

Preach. 4, 12

Rom. 13, 1.

and Lord of Lordes : Give vnto Cæsar the things which are Cæsars. And God give thee such grace as thou maist hearken to the charge, obey the decree, remember the memento, and fulfil the precept. From the which that thou mayst never slide, either by the corruption of thy owne heart, or the perswasion of men, or the suggestion of the diuill, I will only (since the wisest either of kings or men affirmeth that a three-fold Cable is not easily broken) shewe thee a foure-folde Cable, which may ever hold thy whole heart and soule in all allegiance to thy Soueraigne.

- 1 The founder and confirmer of Cæsar.
- 2 The haynousnesse of the crime of disloyaltie to Cæsar.
- 3 The punishments of disloyaltie to Cæsar.
- 4 The rewardes of loyaltie to Cæsar.

Sonne. Who I pray you, is founder and confirmer of Cæsar.

Father, Neither any wicked spirit, nor mortall man, nor heauenly Angel, but God himselfe, God himselfe is

is the founder and confirmer of Caſar. In Caſars founder consider the attributes of him, and his benefites to vs: Among the attributes of him consider his knowledge infallible, his prouidence inexplicable, his iudgements ineuitable, his decree immutable, his wrach terrible, his loue vnspeakable, his mercie desyvable. His knowledge infallible, There is not any creature which is not manifest in his sight, all things are naked, and open vnto his eies. O the deepnesse of the riches both of the wiſdome and knowledge of God. His prouidence inexplicable, hee reacheth (with means, without means, against meanes) from one end to another mightily, and ordereth all things comely. His iudgements ineuitable, None can deliuer me out of thy hand. Whither shall I go from thy spirit, or whither shall I flie from thy presence? If I ascend into heauen, thou art there, if I lie downe in hell, thou art there, let mee take the wings of the morning, and dwell in the vttermoſt parts of the ſea, yet thither shall thine hand lead me, and thy right hande holde me. His decree immutable, with him

1. Cable of allegiance is Caſars founder.

Effectual mo-
tives vnto al-
legiance, be
the attributes
of God, and
his benefits
to vs.

Attributes of
God.

Heb 4.13.

1. Infallible
knowledge.

Rom.11,33.

2. Inexplica-
ble prouidence

Wisd.8.1.

Job 10,7.

Ineuitable
iudgements.

Psal.139.6,7,
8,9.

James 1.17.

Num. 23, 19
Immutable decree.

Rom. 1, 18
Terrible wrath.

1. John, 4, 10
Vspeakable loue.

Joel, 2, 13
Desireable mercie.
His benefites.
Election.
Reuel. 1, 4
Gen. 1, 27.
Creation.
John 3, 16
Redemption.

preseruation.
Heb. 1, 14.

is no variablenesse, neither shadowing by turning. God is not as man that he should lie, nor as the son of man that he should repent: hath he said, and shall he not do it? And hath he spoken, and shall he not accomplish it? **His wrath terrible,** The wrath of God is reuealed from heauen against all vngodlinessc and vnrighteousnesse of men, which withhold the truth in vnrighteousnesse. **His loue vnspeakable,** Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to bee a reconciliation for our sinnes. **His mercie desyralbe,** Hee is gracious and mercifull, slowe to anger, and of great kindnesse. **His benefites to vs,** God himselfe chose vs before the foundation of the worlde, that we should be holie: **When we were nothing,** Created vs in his owne image: **When we were worse then nothing,** So loued vs, that hee gaue his onely begotten sonne, that so many as beleue in him should not perish, but haue euerlasting life: **In this worlde externally,** hath for our sakes sent out the Aungels to minister, internally, hath giuen vs the spirit of adoption, whercby wee crie

Abba

Abba father, the same spirite beareth witnesse with our spirit, that wee are the children of God, against the world to come, hath prepared for vs the things, which eye hath not seene, neither eare hath heard, neither came in the heart of man.

Sonne. Being bound by so many bonds to the seruice of God, I should euer most willingly serue *Cæsar*, if it would please you to shewe some prooфе that *Cæsar* is enthroned by God.

Father. Prooфе of that doth the scripture shewe both by plaine testimonies, and evident arguments: By plaine testimonies, and that both affirmatiuely, and negatiuely: affirmatiuely, *So saith the Wiseman*, Giue eare ye that rule the multitudes, & glorie in the multitude of the people, for the rule is giuen you of the Lord, and power by the most high: vncreated wisdome, by me kings raigne, and princes decree iustice: The prophet, He taketh away kinges, hee setteth vp kinges: the Apostle, The powersthat be, are ordained of God. Negatiuely, *So Christ to his disciples*, Not a Sparrow falleth to the ground without your fa-
ther.

Sanctification
Rom.8,15,16.

Glorification.
1. Cor.2,9.

Affurance that
God inthron-
eth Cæsar, a
great motiue
to allegiance.

Double prooфе
that God in-
throned
Cæsar.

Plaine testi-
monies.
And those bee
affirmatiue,
Wisd.6,23

Prou.3,15

Dan.2,21
Rom.13,1
Or negatiue.

Math.10,29

John. 3.9, 11
Rom. 13.1.
2. evident ar-
guments.

His spirit al-
tering their
hearts.

1. Sam. 10.9
1. Sam. 16.19

His eyes se-
curing their
thrones.

Job. 36.7.
Their end.

Rom. 13.6.
The title he
taketh of
them to him-
selfe.

Psal. 10.16.
The title he
giueth them
with his own
mouth.

Psal. 82.6.
His direction
of their hearts
tongues, and
hands.

ther. **So Christ to Pilate, Thou couldest haue no power at all against me, except it were giuen thee from aboue.** **So Saint Paul, There is no power but of God.**

Sonne. These evident testimonies be sufficient prooves; but yet what I beseech you be the other arguments?

Father. **His spirite altering their hearts.** **Sonne after Saul was anointed king, God gaue him another heart.** **From the day that Samuel anointed David, the spirit of the Lord came upon David.** **His cies securing their thrones.** **His cies are with kings in the thronc, where he placeth the for euer, thus they are exalted.**

**Their ende beeing to do him ser-
vice :** They are Gods ministers apply-
ing themselves for the same thing. **The
title that he taketh from them to him-
selfe, The Lord is king for euer and euer.**

**The title he with his own mouth gi-
ueth to them, Ego dixi, not any creature
in heauen or earth, but the Creator of
heauen & earth, he saith, I haue said, ye
are Gods. **The kings heart is in þ hand
of the Lord, he turneth it whensoever
it pleaseth him. In the kings heart is
the****

the will of God, in the kings mouth is the decree of God, in the ſigning of the kings hand, the iudgements of God.

Sonne. More cleare is it then the light, that all good princes are of God, but ſince euery cuill prince is ſo great an euill, ſo great a plague, how can he be of God, who is the onely ſpring from whence all goodneſſe floweth?

Father. There is an euill of Crime, and an euill of paine, the euill of crime is ſinne, the euill of paine is the punishment of Hinne. The euill of crime is not of God. God beeing all ſufficient, doth not need it. It is the transgression of the Lawe, therefore he doeth forbide it; hee commaunded no man to doe it, neither gaue hee any man a licence for it; hee hateth all them that commit it: he accurſeth it. he (I call to witneſſe Adam) thrust out of Paradise, the olde world drowned with the flood, Sodom and Gomor flaming with fire, the Sonne of God for the ſinnes of men, giuing vp his Ghost vpon the Crosse) ſeverely puniſheth it: and in the impenitent he eternally condemmeth it.

Pro. 21. 1.
Pro. 16. 10.
2. Chro. 19. 9.

Obiection.

Anſwere.

Euill

{ Crime
Of }

{ Paine.

Euill of crime
is not of God
Hee needeth
it not.

Gen. 17. 1.
He forbiddeth it.

1. John. 3. 4.
He licenceth
no man to
do it.

Eccl. 15. 20.
He hateth all
that comit it.

Ps. 1. 55.
He accurſeth it
Deut. 28. 15.
He ſeverely
punisheſt it.
The Impenitent hee eternally
condemneth forit.

Math. 25. 41.

The

The euill of
paine is of God
Esay. 45. 7.

Amos. 3.6.

A good King
cometh from
the right hand
of Gods mer-
cie.

An euill king
from the left
hand of Gods
Justice.

Hosea. 13. 11.

For the sins
of the people,
hee suffereth
the hypocrite
to raigne.

Iob. 34. 30.

2. A good
King to fal.
2 Sam. 24. 1.
1 Cron. 21 1.
3. Chaungeth
Kings.

Prou. 28. 2.
4. Punishe
Prince & peo-
ple.

1 Sam. 12. 25.

5. Bringeth e-
uill from the
good Prince
upon the euill.

The euill of Paine is the punish-
ment of sin, and this is throwne from
the Throne of God vpon the heads of
wicked men. I, sayth the Lord, forme
the light, and create darknesse, I make
peace and create euill: the Prophet of
the Lord, shall there be euill in a Cittie
and the Lord hath not done it? As a
good Kinge commeth from the right
hand of Gods mercie, so an euill King
from the left hande of Gods Justice.
Sometime for our sinnes hee giueth
an euill Kinge, I gave thee a Kinge in
mine anger: he maketh the Hypocrite
to raigne for the sinnes of the people,
for the sinnes of the people he suffereth
a good King to fall: Israell having sin-
ned against God, God suffered Sathan
to put into Davids heart the numbe-
ring of the people: for the sinnes of the
people hee changeth Kinges: for the
transgression of the Lande there are
many Princes thereof. For the sins
of Prince, and people, God punisheth
the Prince and people. If ye doe wic-
kedly ye shall perish, both yee and your
Kinge: If thou beest euill, euill shall
come to thee from him, though hee bee
good

good: for he is the Minister of God, to take vengeance on him that doth euill. Since therefore euerie Prince both good and bad is of God (therefore calleth hee Ashur the Rod of his wrath, & the staffe in their handes his indignation: therefore calleth he Nabuchodonozor king of Babell, his servant, therefore calleth hee Cyrus his Anointed, therefore I take it, did Attila call him selfe Gods scourge, and Themir-cuthclu, vulgarly Tamberlaine himselfe the wrath of God) as Peter commaundeth seruants to bee subiect to their Maiesties with all feare, not onely to the good and courteous, but also to the froward: so I aduise all Subjects to bee subiect to their Princes with al feare, not onely to the good and gracions, but also, though they be as cruell as Nero, (for whome Saint Paule commanded to pray) for as God the Sonne sayth, If ye loue me keepe my commandements, Somes thinke God the Father from whome all power is given, God the Sonne by whom all kings doe raigne, God the holy Ghost, framing the heartes, tongues, and handes of Princes,

Rom. 13. 4.
Titles of euill
princes shewe
the to be In-
struments of
gods Justice.

Esay. 10. 5.
Rodde of his
wrath.
Ieremie 27. 6.
servant.

Esay 45. 1.
annointed.
Flagellum
Dei.
Ira Dei.
1 Peter. 2. 18.

1 Tim. 2. 2.
John. 14. 15.

The Injunction of the Trinity to all worshippers of the Deitie.

rom.13.2.

The 2 Cable
The haynous-
nes of Disloy-
altie.

What a pea-
ceable King-
dome,
VVhat a Re-
bellious mul-
titude resem-
bleth.

Thucid.

In Rebellion
all kinde of e-
uill.

Rebellion the
chanell where
the 7. Capitall
Sinnes doe
flowe.

Princes, say to all worshippers of the Deitie, If ye loue me keepe my ordinance.

Sonne. Though this first Cable be sufficient to hould any heart in Allegiance, which hath any anchor-hold in God, I desire to heare somewhat of the greatnessse of the Crime of *Disobedience* and *Rebellion*, that the greatness of it, may make me to abhorre it.

Father. Abhorre it? abhorre it indeede my Sonne, for where as a well gouerned Kingdome resembleth the frame of the world, yea the Kingdome of Heauen, where the holy Angels, & blessed soules glorifying God, day and night lie in eternall blisse: so Rebellion resembleth not only the Chaos, but Hell it selfe, where is no order, but eulasting horror, that well saide the greeke Historiographer in that discourse, in Rebellion is all kinde of euill: It is not one sinne, but the sincke of all sinne, the Sea of all mischæfe, will you see the seauen Capitall sinnes? Is not proude ambition, or ambitious pride the first sparke of that fire? Doth not enuie blowe the coale? Doth not wrath

wrath dayly increase the flame? Doe they not særke to bring al into the noysome ashes of slouch, gluttony, & wantonnes? Will you looke into all the Commandements of God, ought wee not to honour the onely God? but of Rebels and Seditious persons to their Soueraigne, whom the God of heauen hath made a God on earth, Doth God himself say, as of the Israelites he did to Samuel, They haue not cast thee away, but they haue cast me away, that I should not raigne ouer them. Dought we not to use the worship of God that God hath prescribed, to the end hee hath prescribed it? but the Rebelle either rejecteth it, or bringeth in as Ieroboam the Calves, his owne deuises, or pretendeth sacrifices and sermons: (What affinitie hath Religion with Rebellion) when Ahithophell is sent for, & the treason is great: Dought we to take the name of the Lord in vaine? but if it be so odious in the sight of God, for a king to violate his oath to a King that hath vanquished him, how odious and execrable is it for a subiect to violate his oath to his naturall Soueraigne?

Rebellion
transgresseth
all the com-
mandements.

I
Psa. 82. 6.

I. Sam. 8. 7.

2
I. kin. 12. 23.

2. Sam. 15. 12.

Eze. 17. 15.
16. 17

ueraigne? For the Sabaoth, how do they hallow it, who either beginning or continuing Rebellion vpon that day, doe themselues prophane it, and hinder others from the vsuall sanctifying of it? Can neither Gods owne example, who rested the seventh day, nor his precept, who commaunded vs to hallow it, preuaile with those vngodly men? In steede of honouring their Parents, they dishonour their Prince, and in their Prince their parents and their Countrey. In murdering, which is abhorred of all men, they offend most of all men. For Adulterie, they came to the height of Absolons impietie, they committe it in the sight of Israel. For stealing and theft, theenes robbe priuate men priuily, but the Rebels and seditious, spoyle and burne many men, yea, the publike god of their Countrey, of the Church, of their Prince openly. If they who beare false witnesse only against priuate men, breake the lawe, what doe the seditious, who by false rumours, slanderous pretences, and manifest deceites, seeke to defame the faithfull

faithfull Counsellours, and most assur-
ed seruants of their Soueraigne, that
they being taken out of the way, they
might lay wait for their Soueraigne:
nay, who spare not their Soueraigne,
but say vnto every bold and vniust
petitioner, See, thy matters are good
and righteous, but there is no man depu-
ted of the king to heare thee. But (to
fill vp the measure of iniquitie) doth
not this false witness bearing against
the Prince, proceede from vniust de-
sires, desires not lodging onely in their
hearts, but breaking out at their
mouthes, Oh that I were made iudge
in the land, that every man which hath
any matter or controversie, might come
to me? But is it O Absolon, O Abso-
lon, is it (as thou pretendest) that
thou mightest doe him iustice? wilt
thou not when thy Charets and hor-
ses, and many attendants, and indu-
strie, and popularitie, and embras-
cing, and dissimulations, and kissing,
hath stolen the hearts of the men of
Israel, vnmaske thy selfe? Thou pre-
tendest the place of a Judge, to doe
iustice to other, but thine owne spies

Est.16.13.14.

9.

2.Sam.15.3

10.

2.Sam.15.4.

2.Sam.15.1.2

5.6.

2.Sam.15.10.

proclaime, and thy trumpets sound,
that thou (200. in Ierusalem being re-
ceined by thee) aymest at the Crowne
and Kingdome of thine owne father:
he sette thee vp, wilt thou pull him
down: hee gaue thee life, wilt thou
take away his life: he pardoned thy
offence, wilt thou persist in offending
him, and in offending God: peace-ma-
kers are blessed, because they shall bee
called the children of God: O peace-
breaker thou art accursed, thou must be
accounted the sonne of the Diuell.
It is sweete and comely to die for thy
Countrey, wilt thou by Rebellion seek
to bring thy Countrey to nought: It
was the impietie of the rebellious Gi-
ants to fight against God, but the sedi-
tious are guiltie of the Giants impi-
etie, for, saith the Apostle, hee that re-
sisteth the power, resisteth the ordi-
nance of God. If Gamaliel, when the
Iewes brast for anger, yet with this
reason, least they should be found eu-
en fighters against God, could cut of their
consultation to slay the Apostles, can
the same reason bridle all the vene-
mous rancour of thy heart, who art in
name

2.Sam.15.11.

Math.5.9.
Peacemaker,
and peace-
breaker, their
difference,
portion, and
parentage.
Horace.

Math. 12. 25.
Ecclus.16.7.

Rom.13.2.

Act.5.33.34.
38.39.

name a Christian, and therefore oughtest to haue crucified the flesh, with the affections and the lusts: But time not permitting me to speake the least part of that which might, and shoulde be said of this daughter of Lucifer, know that this mother-vice breaketh out in Thought, in Word, and in Deed.

Sonne. Shall not thought be free?

Father. God who is a spirit, will himselfe be worshipped in spirite and truthe, and will haue seruants obedient to their maisters, with feare and trembling, in singlenesse of heart as vnto Christ, not with eye seruice as men pleasers, but as the seruants of Christ, doing the will of God from the heart, will much more that subiects shall so serue their Soneraignes. Vee knowest the imagination of the thoughts of our heartes: and vnderstandest al imaginations of thoughts: will haue an inquisition made for the thoughts of the vngodly: and if thou wilt not heare him, curse not the king, no not in thy thought, hee (from whome wicked thoughtes doe separeate) will haue it reuealed: for the

¶ 2 fowles

Gal. 5.24.

John. 4.24.

Ephes. 6.56.
How we must
serue our so-
ueraigne.
Gene. 6.5.

1. Chro. 28.9.

Wisd. 1.9.

God both
Wisd. 20.1.3.

And threat-
neth the re-
vealing of
treacherous
thoughts.

Examples of
secret sinnes
revealed.
Acts.5.2.3.
Dan.13.45,
46,54.58..
2.Pet.2.26.

Plutarch.

Wisd.5.17,20

fowles of the heauen shall carrie the
voice, and that which hath wings shal
declare the matter.

Sonne. How can the fowles of heauen
carrie a voyce? how can that which
hath winges declare it? or any man
discouer the thoughts of our hearts?

Father. **H**ee who shewed to **S**aint
Peter the secrete compact of Ananias,
and Saphira; he who raised vp the holy
spirit of a yong childe to cleare Susan-
na, and conuict the wicked Judges: he
who caused the dumbe **A**sse speaking
with mans voyce, to forbidd the foolish-
nesse of the **P**rohhet: he who discou-
red **B**essus his **P**aracide by the chatte-
ring of **S**wallowes: he can cause eue-
rie foule of heanen, and euerie creature
vpon the earth, to reveale and revenge
our mutinous, slanderous, sedicious,
and impious thoughts against **C**æsar.

Sonne. To him that hath not denied the
power of godlinesse, it is inough, that
God hath forbid vs to curse the king
in our thought: to euerie belieuer it
is inough, that God hath foretold the
declaring of such thoughts: to every
one that is not an open Infidell it is
inough,

inough, that he neede not go farre for an informer, If they with *Michal* despise *David* in their heires, their owne tongues sometimes with *Michals* vtter it, O how glorious was the king of *Israel* this day, which was vncouered to day in the eyes of the Maydens of his seruants, as a foole vncouereth himselfe: and with her, for this crime, receiue punishment at the handes of God. Therefore *Michal* the daughter of *Saul* had no child vnto the day of her death. Yet pardon mee though I desire to know whether mans law forbid ciuil thoughts of *Cæsar*?

Father. The lawes of men for common crimes punish onely wordes, and deedes: but for this point of high treason, if any man hath thought it, though hee never attempted it, the lawe both Ciuill and Common, doth punish him with death.

Sonne. But was there euer such a president seene?

Father. Neither farre hence, nor long since, neede we looke for such a president. That Norman Gentleman

Michals
thought vtter-
ed by her
owne tongue

And punished
by Gods hand
2.Sam.6.20.
23.

Both the ciuil
and common
law punish
treacherous
thoughts
with death.
13. Eliz. 1.

The law in
this point,
when & where
executed.

who confessed to a Franciscan Friar, that he had a thought to kil Frances the first of France, though he had changed his minde, repented, and asked pardon of that crime, yet the Friar reporting it to the King, and the King referring it to the Parliament of Paris, the graue court of that great Parliament, though that king shewed himselfe very gracious, condemned him to death. Yea so great detestation is there to bee had of the least shew of violence to the prince, that whereas the law excuseth madde men from punishment. (madnesse it selfe being so great a punishment) yet when Capito, a man raging mad, drew his sworde vpon Henrie, the sonne of king Frances, hee was therefore executed.

Sonne. Since to offend Cæsar euen in the thoughts of my heart, it is prohibited and punished both by God and man: how may my heart be preserued from wicked thoughts against Cæsar?

Father. As hee that woulde haue a streme sweet & wholsome, wil haue care that the spring bee kept from poyson, and all corruption: so, if thou wilt haue

Madnesse excuseth not the shew of violence to the prince.

The custodie of the heart is the preseruatiue of the tongue, and whole bodie.

haue the words of thy tongue, and the works of thy hande, to sauour nothing but pure alleagiance, then must thou of necessitie, first see that the thoughts of thy heart bee pure from this venemous infection.

Sonne. How is that done?

Father. By purifying thy heart. By keeping thy heart.

Sonne. Needeth my heart purifying?

Father. In regard of the originall corruption, in regard of the dangerous polution, in regard of a fearefull assertion, I say with Ieremie: O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how longe shall thy wicked thoughtes remaine within thee?

Sonne. What is that gift of God which purifyeth our hearts?

Father. Faith (not euerie Faith, for the Diuels also beleue and tremble) Faith purifieth the heartes, for being the hand of the soule, it apprehendeth & applyeth vnto vs Jesus Christ, who hath washed vs from our sinnes in his bloud.

Sonne. What helpes bee there for the

C 4 confirmation

That thy thoughts may be pure from al corruption, thy heart must bee puryfied, and kept.

purifying of the heart necessarie in respect of originall corruption.

Gen. 8. 21. daungerous polution, 1 Cor. 5. 6. and a fearefull Wisdom. 1. 4. assertion.

Ieremie. 4. 14. What purifyeth our harts.

James. 2. 19. Acts. 15. 9. and how.

Reuel. 1. 5.

Helpes hereof
bee

Prayer,
Psa 51.10.

John 15.3.
The word.

Iam.1.23.25.
The word as
a glasse.

Prov. 13.14.
As water hel-
peth to purify
the heart.
The Sacra-
ments.

1. Mac. 6.34.
The heart
1. Cor. 6.19.
of a christian,
the holy of
holyes.
Hence Inte-
gritie

16.
in vs.

confirmation of our Faith, and purify-
ing our hearts?

Father. Prayer, the word, the Sacra-
ments: Prayer, and therefore pray
with Dauid, Create in me a cleane hart
O God, and renew a right spirit with-
in me. The word, Now, sayth Christ,
are ye cleane through the word which I
haue spoken vnto you. The word hel-
peth to purifie as water, it helpeth to
purifie as a glasse, as a glasse it shew-
eth our corruptiōns, as water it ser-
ueth to wash away our corruptiōns.

Sacraments, shewing the Lordes
death till he come, as the bloud of
Grapes and Mulberies prouoked the
Elephants to fight, purifie our hearts,
and prouoke vs to fight against all
corruptiōns that can come.

Sonne. Must wee bee verie carefull of
this?

Father. If thy body be the Temple
of the holy Ghost, then must thy heart
bee Sanctum sanctorum, the holy of ho-
lyes. Hence good in thee, if the roote be
holy, so are the braunches: if thy heart
be cleane, so will thy tongue, so will
thy handes. Hence fauours on earth,
hee

Fauours on
earth.

Prou. 22. 11.

Math. 5. 8.
Felicitie in
Heauen.

he that loueth purenesse of heart, for
the grace of his lippes, the Kinge shalbe
his friend. Hence glorie in Heauen,
Blessed are the pure in heart, for they
shall see God.

Sonne. So hath this of the purysyng of
the heart, rauished my heart, that I de-
sire for the keeping of my heart, to be
also instructed.

Father. For this heare Salomon,
keepe thy heart with all diligence. And
first of all, since as except the Lord kæ-
peth the Cittie, the Kæper watcheth it
in vaine: so vnlesse the Lord keepe
the Cittie of thy heart, thou keepest it
in vaine. As the Priests with hands
lift vp to Heauen, besought him that
was euer the defendour of their Nati-
on for the Temple, with lift vp hands
and bowed knees, beseech the preseruer
of thy soule, O moste holy Lord keepe
this house (of my heart) euer vndefiled
which lately was clensed: prayng to
God to keepe it, Libertine-like, be not
thou then secure. (If Lucifer in Hea-
uen, if Adam in Paradice, if Iudas in
the Schoole of Christ fell, what place
can there bee for carnall securitie?

Blessed

Keeping of
the heart.
Prou. 4. 23.

ps. 127. 1.

2. Mac. 14.
34. 36.

For keeping
thy heart pray
to God.

presume not.

prou. 28. 14.
But vse dili-
gence.

Within.

Rom. 7. 20.
Rom. 6. 12.
Because of sin
dwelling.
2. Sam. 3. 1.
Gal. 5. 17.

Ouid.
The poets ad-
vice.

psal. 137. 9.

Exod. 12. 29,
31.

Blessed is the man , sayth the wise-
dome of Salomon, that feareth alway)
But sayth Salomon, kæpe thy heart,
kæpe thy heart with diligence , kæpe
thy heart with all diligence: with dili-
gence within, least there arise corrup-
tion from within thy heart: with di-
ligence without, least from without
there come corruption into thy heart:
within, least corruption arise within,
soz even as in a weeded Garden, there
will spring vp newe weedes, so, even
in the puryfied heart, since there is still
sinne dwelling , though not sin raig-
ning, as there was a long time warre
betwéene the house of Saule, and the
house of Dauid, so there will be a longe
time striuing betwæn the flesh and the
spirite, as the Poet aduiseþ stop the
beginning: soz as it was said of Babell,
so of the flesh (whose lusts cherished,
will be our Babell, our Confusion) may
it most fitly be sayd, Blessed shall he be
that taketh and dasheth thy young ones
against the stones. When the first born
of Pharaoh was slaine, Israell was de-
livered: when the first temptation is
cut off, we are freed: kæpe thy heart with

with diligence from without, for as Abner strengthened the house of Saule, so the Prince of darknesse, that ruleth in the ayre, euен the spirite that no we worketh in the Children of disobedience, strengthneth the flesh against the spirit, the affections against reason, he being the first Rebelle dayly incitemeth to Rebellion. But resist him saith Saint Iames, and he shall fly from thee. If any Rabshakeh (such be your seditious Libellers, lewd Inuentors of fained sightes, and prodigious apparitions, and others of like braine) be sent out by this spirituall Senacherib, to drawe either you from Alleagiance to Hezechiah, or Hezechiah from confidence in the Lord. (since they that are such serue not the Lord Jesus Christ, but their owne bellies, and with faire speech and flastering deceauue the harts of the simple) I beseech all Subjects, that they would marke such and auoid them: nay, since such serue not the Lord Jesus Christ (who commaunded vs to giue to Cæsar those thinges that are Cæsars, who submitted himselfe to Cæsars Lieuetenant) but neglect

And without
because of the
Diuell tem-
pting.
Epn. 2. 2.

Whome if
we resist hee
will flie.
James. 4. 7.
From whom
seducers to se-
dition bee
sent.

Rom. 16.18.
Whom they
serue, and
what they do.
Rom. 16.17.
Howe.

Math. 22. 21.
John. 19.11.

Rom.13.2.

Deut.13.6.

They are to
beCicero in his
Lexius.Entertained,
and wherfore.
Against them
we are to
watch.Eph.6.13.
Arme.

let his example, and transgresse his Commandement; and not his alone, but resist the ordinance of his father; I charge thee my sonne, though thy hand bee not presently vpon them, as it was commaunded against them that sought to seduce to Idolatrie, yet, though it bee a Prophet that giueth a signe or a wonder, the Sonne of thy mother, or thine owne Sonne, or thy Daughter, or thy Wife, that lyeth in thy bosome, or thy friende, who is as thine owne soule, entice thee secretly, thou shalt not consent vnto him, nor heare him, neither shal thine eye pitie him, shew mercy, nor keepe him secret.

Nulla est excusatio peccati, si amici causa peccaueris., It is no excuse of thy offence, that for thy friendes sake thou diddest offend. But (not to speake so hard in this crime as in that) discouer him or her, how neere, how deere so euer, to shew thy true loyaltie to Cæsar, thy religious dutie to thy countrey. And as Ionathan in regard of the enemies, commanded his men to watch, & to be in armes ready to fight, so keepe thy soule diligently, and bee armed.

armed for resistance. And as Ioachim upon the comming of Holofernes, wrote to the Bethulians, to keepe the passages of the Mountaines, for by them there was an entrie into Iudea: so keepe the passages of thy sences, for by them there is an entrie into thy heart. Wlee resist an enemie rather without the gates, than within the walles: so Dauid that his heart might not fall into vanitie, prayed to God to turne away his eyes, that he might not behold vanitie, and to this ende did Job make a couenant with his eyes. If euill words (written or spoken) corrupt good manners, with Dauid pray, that God would turne away thy eyes and thy eares: with Job make a couenant with thy eyes, and with thy eares, that they looke not on, that they heare not any kind of seditious Libelles, trecherous pamphlets, or the smoothest wordes tending to Rebellion. My sonne, sayth Salomon, meddle not with them that are seditious. Arme most where thou art weakest, for where thou art weakest, there will they assault most. Is Indian gold

Judith.4.6.7.

Keepe our sences.

Psa.119.37.

Job.31.1.

1. Cor.15. 33.

Prou. 24. 31.
Where we
be to arme
most.

How against
couetousnes.
1. Tim. 6. 10.

Math. 27. 5.
Howe against
ambition.
Iudg. 9. 14.

1. Pct. 5. 5.
Esa. 14. 12.

James 1. 20.
How against
wrath.
Rom. 12. 19.

Gen. 49. 7.

Math. 18. 35.

gold offered to make battery in an English heart; with both thy eares receive that Oracle, The loue of mony is the roote of all euill: with both thy eyes beholde Iudas, who for loue of money betrayed his Master. Art thou high minded? doe the seditious say to thee, as the trees did vnto the Bramble, Come thou and raigne ouer vs. Remember that God resisteth the proude. How art thou fallen from heauen O Lucifer, sonne of the morning: Art thou wrathfull? doe they enflame thee with reuenge? remember, the wrath of man doth not accomplish the righteousesse of God: *Mibi vindicta, auenge not your selues, Vengeance is mine, I will repay, saith the Lord.* Remember a fathers curse vpon his two sonnes, that were brethren in euill; Cursed bee their wrath, for it was fierce, and their rage, for it was cruell, I will diuide them in Iacob, and scatter them in Israel. Remember that of Christ, So likewise shall myne heauenly Father doe vnto you, except ye forgiue from your hearts, each one to his brother their trespasses.

I feuer thou hast in thought offended,
that which Peter to Simon Magus for
his Simoniacall, I to thee for thy dis-
loyall intent, do say, Repent of this thy
wickednesse, and pray God, that if it bee
possible, the thought of thy heart may be
forgiuen thec.

Sonne. Your instruction for the thoughts
of my heart finished, my next suit is,
that you would next giue me instruc-
tion for the words of my tongue.

Father. Seditious thoughts like an
inwarde maladie, bee hurtfull to the
heart, wherein they rest, therfore are
they to bee auoyded: but seditious
words like a contagious disease do in-
fect others, therfore are they moze to
be abhozed. But if thy heart be good,
thy speech saith Socrates, wil shew like
a Temple excellent similitudes of thy
soulz, as Christ said, Out of the good
treasure of thy hart thou wilt bring forth
good things. If at the presence of Iob
(who was as a king in the land of Hus,
and his friends as Princes) the voice
of Princes was hid, and their tongue
cleaved to the rofe of their mouth, shal
the voyces of meane persons breake
out

Aduice to all
Act 8,22.
Who haue
offended in
disloyall
thoughts.

Seditious
words worse
then seditious
thoughts.

Matth. 12,35.

Iob.29,10.

Examples of reverence in speech.

1.pet.3.6.

Gen 31.35.

Act.26.24,25

James.1.19.
The Canon of the Apostles
Natures work
manship.

Davids resolu-
tion.

psal.39.1.

James.3.9.

The end of the tongue.
The reward of him that vseth it well

Ecclius.21.28.

Our proanesse to fall by it.

James.3.2.

Ecclius.14.1.

The difficulty of reclai-
ming it.

out against their Cæsar? If Sara speaking to her husbande Abraham, gaue him the title of sir: If Rachel speaking to her father Laban, called him Lord: If Saint Paul conuented before a Pagan President, and told by him, that too much learning made him mad, replyeth, O noble Festus: if to king Agrippa, he for hono^r sake (in that six and twentie Chapter) be found six times to haue giuen the title of King, who can speake of so high maiestie, without giving thereto honour? If I call to mind how Saint James hath willed euery man to be slow to speake: If I consider how nature hath compassed my tongue with a double ante-mure, one of my lippes, another of my teeth: If Davids resolution, I will take heed to my waies, that I sin not with my tongue: If the end of this member, to blesse God: the reward of him that well vseth it: Hee that keepeth his tongue, and is discrete, shall come to honour: our proanesse to fall by it; he that falleth not in this, Saint James calleth him a perfect, and the Sonne of Sirac, a blessed man: the difficultie of reclaiming it, the whole nature

nature of birds, and of beasts, and of creeping thinges, and thinges of the sea is tamed ; and hath beene tamed of the nature of man, but the tongue can no man tame : it is an vntruly euill, what he keepeth that keepeth it, he that keepeth his mouth, keepeth his life; the Author, not as the Prophets by a blessed Seraphin with a coale from the Aulter of God, but by the wicked spirit; It is set on fire of hell: For the scituatiōn, so is the tongue set among the members, that it defileth the whole body: the hurt which it doth, behold, howe great a thing a little fire kindleth: Shall I call it a Rod? An euill tongue is called a sharpe sword, not a Rod, for the stroake of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh ȳ bones; but because the sword cutteth no more then at once it toucheth, the Apostle calleth it fire, which goeth on farther still burning and consuming. The psalmist a poyson, Adders poyson, the Apostle full of deadly poyson, which goeth on still further infecting and envenoming, but poyson enuenometh not, fire consumeth not, but thinges naere

D

hand

James. 3. 7. 8.
The Treasure
which he kee-
peth, that kee-
peth it.

Prou. 13. 3.
Esay. 6. 6, 7.
The Author
(of the euill
tongue.)

James. 3. 6.
The scituati-
on,
Ibidem.

The damage
which it doth
James. 3. 5.
The name
therof nota-
Rod.

Psal. 57. 4.
A sharp sword
Ecclus. 28. 17.
James. 3. 6.
Fire.

Psal. 140. 3.
Adders poy-
son.
James. 3. 8.

Ieremie.9. 8.

An arrowe
shot out.

2. Sam. 1. 22.

1. Sam. 2 2. 9,
10, 18, 19.

1. Sam. 31. 3.

2. Sam. 16. 7.

hand that they touch, but the tongue back-biteth him that is farre absent from vs, and therefore Ieremie calleth it an Arrowe, not an arrow in the quier, for then it would not hurt : but an arrow shot out, and so it will slay. The Bow of Ionathan reuer turned backe, some tonges be so bent, as they will never turne backe: the bothe or arrowe of Ionathan kils one at a shot, but the tongue of Doeg, at a shotte besides women, Children, Hucklinges, Dres, Alles, and sheepe, killed 85 persons that were a linnen Ephod. The Archers of the p̄hilistines wounded Saule, but because they were enemies: but the tongue of Shimei wounded Dauid, the one being a Soueraigne, the other a Subject. Shimeis tongue wounded Dauid when hee was abroad, fles, ing, weeping, his head couered, his feet bare, his people about him mourning, his enemie raigning: but is there any tongue that will, that dare, that can wound Dauid being within the priuie Chamber of his owne Court, tryumphing, blessing God for deliveries, his head crowned, his feet of all true harts honoured,

honoured, all true Subjects rejoycing and giuing thankes to God, who blesseth Dauid, and them in Dauid, enemies at home & abroado, by the watchfull prouidence and mightie hand of the Lord, detected and confounded: Is there such a tongue, is there such a tongue in all Israell? Is there such a tongue in all England? that tongue is neither Rod, nor sword, nor poysen, nor fire, nor arrowe, nor arrow shotte out, nor arrow of Ionathan, nor arrow of the Philistines, nor shotte of Doeg, nor tongue of Shimei, (whome neither holy Dauid dying, nor wise Salomon raigning, thought mæte to bee pardoned) but hell it selfe: Nay, heare not me, heare Iesus the Sonne of Sirac: Hell (sayth hee) were better then such a one. Hath any man such a tongue, and yet goest for a Christian? and yet seemest to be religious? Let him heare S. Iames; If any man among you seemeth religious, and restraineth not his tongue, but deceiueth his owne heart, this mans Religion is vaine. Oh howe wicked then is a bad tongue: how wicked be Theenes: but Theenes (sayth Saint

A seditious tongue no Rod no sword no poysen, no fire.

But Hell it selfe.
Eccus. 28. 21.

The seditious tongue doth but counterfeit Religion.
Iames. 1.26.
The badde tongue worse then a theefe.

Prou 22.1.
Iohn 1.34.

The ſeditious
tongue
prou.25.3.

Compared to
the ſouldiers
ſpeare
Iohn 19.33

Eccluſ 25.17.

The ſeditious
tongue com-
pared to a ſer-
pent.

The ſeditious
tongue as cul
as the head of
a ſerpent.

Ambroſe) be more tollerable then the
badde tongue. Theues take away
our riches, but a badde tongue taketh
away our good name, which in the
iudgement of Salomon, is to be chosen
aboue great riches. O cruell ſpeare of
the ſouldiour, which pierced the ſide of
my Sauiour; O cruell tongue of the
Seditious, which (thoough Salomon
affirmeth, that the heauens in height,
& the earth in deppnes, & the kings hart
can no man ſearch out) pierceth þ head
and heart of my ſoueraigne. The
ſpeare of the ſouldier pierced not the
ſide of my Sauiour, untill hee was
dead, the tongue of the ſeditious (I
tremble to thinke of it) pierceth the
head and heart of my ſoueraigne in
her life. There is not (ſayde the ſonne
of Sirac) a more wicked head, then the
head of a ſerpent, yet is the tong of the
ſeditious head as wicked, as the head
of a ſerpent, the tongue of the ſedi-
tious head, is more wicked then the
head of a ſerpent. It is as wicked as
the head of a ſerpent, the ſerpent is
trecherous, it ſtingeth in ſecret, the
tongue of the ſeditious is trecherous, it

it stingeth in secret ; at the voyce of a man the Serpent flyeth , at the voyce of a good Hubert the seditious is silent; the Serpent feedeth but vpon the dust of the earth, the seditious tongue talketh but of the infirmities that be, nay lewdly faineth infirmities to be in the Prince : the Serpent goeth not straight along, but wreatheth and involueth himselfe , the seditious speakest not sincerely and plainly, but wil protest that he is sorie to see this, sorie to heare that, he, forswoth, wisheth only the sauing of soules, and the good of the estate; and yet he is more wicked then the head of a Serpent , The Serpent povsoneth one at once, but the euill tongue (Saint Bernard sayth) povsoneth thre at once, himselfe that speakest, him that he speakest of, and him that he speakest to ; but (there) resteth not his povson, for at the same instant he offendeth God , in whose presence we all do speake. And therefore if you will know how wicked he is, God by S. Iames telleth vs , that the tongue is not wicked, but wickednesse, not a little, but a great wickednesse, And if

The seditious tongue worse then the head of a serpent.

Act. 10.33,

W 3 you

The euil tong
laches 3.6.
A worlde of
wickednesse.
Gen.9.22.25.
Examples
which may
moue vs to
take heede to
our tongue.
Numb.12.10.
2.Sam.6.7.

Pray for the
gouernment
of the tong.
Pſal.141.3.
Murmur not
ſaith Paul.
Phil.2.14.

Sow not ſe-
dition.
Leuit.16.16.
Saith God
himſelfe.

you woulde knowe howe great, hee
ſayth it is a worlde of wickednesſe. If
Cham (who told his brethren of his fa-
thers nakednes) had that ſentence frō
his father, Cursed be Canaan, a ſeruant
of ſeruants ſhall he be to his brethren: If
Miriam (though a Prophetesse) mur-
muring agaynst Moyses the leader of
Israel was leproſous like ſnow: If Vz-
zah ſor putting his hande to the Arke
of God, incurred Gods ſo great indig-
nation, that he stroke him in the place,
that hee died in the place: what may
he looke for at the handes of God, who
ſhall ſet his mouth againſt heauen, and
bend his tongue againſt the God vpon
earth: when thou ſhouldſt not ſpeake,
make a doore, and a barre, and a ſure
bridle for thy mouth: pray with Dauid:
Set a watch (O Lord) before my mouth,
and keepe the doore of lippes: Remem-
ber that of Paul, Do all things without
murmuring, and reaſonings: That of
God himſelfe, Thou ſhalt not walke a-
bout with tales among thy people: Pay
ſince ſuch are fitte to kindle the fire of
ſedition, and their wordes ſinke deepe,
thou muſt dñe them away with thine
angry

angrie countenance, yea, I cannot but say with the Apostle, wold to God they were euē cut off which doe disquiet you. when of thy Soueraigne, to whom (as Isaac sayd to his Sonne) God sa-
meth to haue sayd, Cursed be he that curseth thee, and blessed be he that bles-
seth thee, thou shalt speake, Pray al-
so with Dauid, Open thou my lippes O
Lord, and my mouth shall shewe forth
thy praise.

Sonne. Since neither in *Thought*, nor
in *Word*, much lesse in *Action*, may I
breake my Alleagiance to *Cæsar*:

Father. Much lesse, my Sonne.

Sonne. But must I then obey an hard and
oppreſſing Prince?

Father, Were he as cruell as Holo-
fernes, thou wert to obey him. If
thou haddeſt alreadie played the fu-
gitive, (a fugitive the Aeginians pu-
nished with the losſe of the Thumbe of
the right hande, the Samians with the
picture of an Owl branded in their
face, the Mitylenians with the losſe of
their liues) and wert now in the mid-
dest of þe enemies Troupes, Remem-
ber the Mandate, not of a man of Beli-

Prou. 25. 23.
Frowne vpon
such saith Sa-
lomon.
Wish them
cut off with
the Apostle.

Whome god
seemeth to
bless, and
Gen. 27. 29.
whome to
curſe.
Pſal. 51. 15.
Pray for thy
ſpeech of thy
Soueraigne.

Judith. 3. 7,8.
Allegiance
must be per-
forſomed to
the hardest
Prince.
Punishments
of Fugitives.
Courtaile for
Fngititives.

Gen. 16. 6, 9.

Allegiance
must be per-
formed to the
vngodly
Prince.

1. Tim. 17.

2. Tim. 3. 6.

Iude. 19.

Math. 23.15.

2. Peter. 1.20.

Ps. 119.105.

The vngodly
Prince is not
to be obeyed
in vngodliness

Acts. 5. 29.

But beware
thou speakest
not euill of
God, and cal-
lest not sweet
Sowe.

all, but of an Angell of the Lord, to Ha-
gar lately fled from Sara, who had dealt
roughly with her, return vnto thy Dame
and humble thy selfe vnder her handes.
Sonne. But what if he be a wicked and
vngodly Prince?

Father. Nabuchodonozor was so,
and yet was Zedechiah greeuously pu-
nished, Ierusalem sacked, Israell mise-
rably afflicted for rebelling against
him.

Sonne. But what if the vngodly Prince
commaund mee to doe that which is
wicked and vngodly?

Father. First be sure that thou beest
not mis-led either by these whom Paul
and Iude describe, nor by such to whom
Christ himselfe doth denounce a woe,
and then being assured of this, by the
constant Harmonie, not priuate inter-
pretation of that which thou oughtest
to account a Lanterne vnto thy feet, and
a light vnto thy pathes, Resolute with
Saint Peter, wee ought rather to obey
God then men.

Sonne. But if a man adorned with singuler
vertues, honoured of the people, gra-
cious in the Court, great in authoritie,
deseruing

deseruing well of Prince and Coun-
trey, beeing oppressed by a wicked
king, the king though there bee ma-
nifest testimonie of most assured loy-
altie, still persecuting him, may he not
by his Princes perill, free himself from
perill?

Father. Either never purified, or e-
vill kept hath thy heart beene, who
once durst think, much more propound
such a question. The Esse, the wisest,
and most vertuous Sect among the
Jewes, affirme that the person of the
Prince, is of the Subjects to be accou-
ted sacred: the Civilians teach, that it
is sacriledge to dispute of that which
is done by the Prince, and dare anie
dispute whether any man for any
cause may offer so vnspeakeable out-
rage to that sacred person: Upon my
blessing, let not thy heart euer hereaf-
ter entertaine such a thought, nor thy
eare heare, much lesse thy tongue
speake such a worde. Yet for this time
let thy selfe, & all with thy selfe, learne
of Dauid, a man according to Gods
owne heart. To whom better might it
be done then to Saule, for who wicked-

Josephus.

Aduice to the
yong yet fit
for all.

Not Sauls wic-
kednesse, nor
Dauids deserts
nor any other
motiu could
seduce Dauid
to indaunger
Saul.

der

1. Sam. 15. 3.
19. 9. vers.

1. Sam. 15. 26.
27. 18.

1. Sam. 16. 14.

1. Sam. 17. 24.
50. 51.

1. Sam. 19. 5.

1. Sam. 16. 23.

1. Sam. 18. 5.

1. Sam. 18. 7.

1. Sam. 18. 27.

1. Sam. 16. 12.

der then Saule? Saule wicked to God, whose expresse commandement by turning to the pray he transgressed. Not secret and hidden was his wickednes, but open and apparant, Samuel sharply reprooued him, God rejected him, and by a manifest signe shewed hee had rejected him, an euill spirit sent of the Lord vexed him. who might do it better then Dauid? Dauid deserued well of the people and Countrey, by slaying Goliah, the Philistine, the terror of the whole Countrey, deserued well of Saul, not onely for this publike seruice to him, and his Countrey, but also for that other priuate, in easing him of the euill spirite. Who better then Dauid? hee was accepted in the sight of Saules seruants, all Iudah and Israel loued him, the verie women honoured him with Tenne Thousand for Saules one Thousand. Dauid no ordinary subiect, Dauid was set ouer the men of warre, went in and out before the men of Israel and Iudah, sought the Lords Battailles, was the Kings sonne in law, was annoyncted King by Samuel, at the commandement of God

God himselfe. And how was David prouoked: not his wife alone taken awaie, but his life sought: not in woord, but in dede: not by some slight blow to gine him a scarre, but by a mortall wound to take away his life: and this by no enemie, but by his owne Houeraigne, by his owne Father in law, By his owne Houeraigne, by his owne Father in lawe, whome his owne hand saued from the open enemie, eased from the euill spirit, not by the bribed, or enforced seruice of so base Cut-throat, but by the violence of the Kings owne hand, Not in a Fray in the field, but by the throwing of a speare, when he was playing on the Harpe to ease Saule of the euill spirit. In perill he put him not once, in perill he put him often: his former seruice was forgot, the mediation of a Sonne, for a Sonne in lawe to a Father, would not serue: the slaughter of the innocent Priests would not suffice his bloudie minde: the time of absence (though time deuoreth al things) coulde not aswage his furie, his furie being so great, that Dauids saving of his

1. Sam. 18.
10. 11.

1 Sam. 20.
32, 33.

1. Sam. 24.

5, 7.

1. Sam. 26. 8.

1 Sam. 26. 7.

1 Sam. 26. 12.

1 Sam. 26. 9,
10, 11.His prohibi-
tion.

Verse. 9.

His Question.

his life, when he had him in the Cauue, coulde not quench the flame of it, but his bloud spared by Dauid, he still persisteth to seeke the bloud of Dauid: so that he living Dauid was still in daunger to die, hee dead, in all appearance Dauid was sure to raigne: hee was againe closed into Dauids hand, Dauid neede not touch him, Abishai desires but leauue that hee might smite him, smite him hee would but once to make him sure: not any mans bloud but his alone need be shed, that this was done either in his presence or by his consent, who could make report since this was in the night: and that it might seeme that God himselfe fauored him in this Action, God sent a dead sleepe vpon them. If then thou wilt know Dauids minde in this matter, from his owne mouth heare his prohibition, his resolution, his question, and his prayer: his prohibition, Dauid will not onely not act it, but hee will not permit it: and therefore to Abishais offered service, there is this charge returned, Destroy him not. Question, if Abishai shoule take this for an ouer-sight, here is reason

son to ſatisfie him: Who can lay his hand on the Lord's annoynted, and bee guiltleſſe? No man ſo good, no Prince ſo bad, no cauſe ſo great, that can diſpence with violence offred to þ Lord's annoynted. His resolution teſtified by an oath, not by the mercie of God, which the desperate ſeele not, nor the iuſtice of God, which the Libertine feareth not, nor the prouidence of God, wherpon moſt wicked men relie not, nor the Omni-preſence of God, which the offendres remember not, but by the life of God, which the heauens aboue vs, ſetting forth his glorie, the ayre aboue vs, dayly infected, and dayly puriſed, the ſea aboue vs, at his commaundement, ſtaying her prouide waves, the earth beneath vs, ſo huge a masse firmly fixed in the midſt of the ayre, our ſoules and our ſelves (for wee are his generation) doe proclaime, by this life of God, doth he teſtifie his reſolution, that where many thirſt for reuenge, Dauid will take no reuenge, whereas many wicked children bee ſicke of the father for a little wealth, Dauid woulde not the death of his faſher,

Ibidem.

Pſ. 19. 1.

Job. 38. 11.

Acts 17. 28. 10.
1. Sam. 26. 10.

ther in lawe for the C^oowne. Many a man hath taken armes against his soueraigne for his owne safetie: for his owne safetie, Dauid will not assaile his soueraigne, but taking Gods prouidence for his sheld, vsing praier for ar-
mour (saying in heart with Christ, Shall I not drinke of the cup that my fa-
ther hath giuen me) saith, the Lord shal
(smite him, or his day shal come to dy, or
he shall descend into battaile & perish.
His prayer, (the Lord knoweth mine
infirmitie, least iniurie moue mee,
ambition puffe mee, his inflexibilitie
drive mee, my owne safetie drawe
mee, oportunitie intice th mee, fonde
frends incense me) the Lord keepe me
from laying mine hand vpon the Lordes
annoynted. Will yet any man doe it?
hee ye, heare what he said to Abishai,
hereafter see what he did to the Amale-
kite, though the Amalekite brought
him the C^oowne from Saule his
head, and the Braslet from his arme:
After he had not clapt his handes for
joy, but rent his cloathes for greefe, af-
ter hee had not rejoiced and laughed,
but mourned and lamented, after he
had

John. 18. 11.

1 Sam. 26. 10.

His resolution

1 Sam. 26. 11

His Inuoca-

tion

2 Sam. 1. 10.

1 Sam. 26. 11

2 Sam. 1. 11. 12

had not feasted but fasted: (mindfull of that in the Psalme, Touch not mine anointed) he saith, How wast thou not afraid to put foorth thine hand to destroy the anoynted of the Lord? To kill a priuate man it is death, to kill a Prince it is more then death: to kill a man is death, because he is the Image of God: to kill a Prince, though it be euен Saul, it is more then death, for hee is the Lordes anoynted, he is Gods minister. If David so reuenged the iniurie that was done to his Ambassador, vpon the king of Ammon, and all the Ammonites, will God suffer, will God suffer his Vice-gerent, in his owne presence, not to bee disfigured, but destroyed of a priuate person, especially of a Subject? Is God blind that he cannot see it? Is he improuident that he doth not observe it? Is he vniust that he will not, or not omnipotent, that hee cannot revenge it? When any Traitor thinkest such a thought (considering with what a worlde of myracles God hath discouered them) his hand should quiver, his head tremble, his bodie quake, his heart faile, and his soule faint: and yet

psal.105.15.
2.Sam.1.14.

Gen.9.6.

psal.105.15.
25.
Sam.1.14.
Rom.13.4.
Davids Justice
2.Sam.10.4.
& cap.12.30.
31.

And the di-
uine.
Vengeance.

2.14.20.21
The Traitors
terroure.

yet need not God worke any myracle, for enerie one that hath Dauids autheritie, if there heart bee as like Dauids heart, as Dauids heart was to Gods heart, will presently with Dauid (though it bee his Saule that is dead) both commaunde his execution, and giue this sentence, Thy blood bee vpon thine owne head, for thine owne mouth hath testified against thee, saying, I haue slaine the Lords anointed.

2. Sam. 15. 16.
His reward
to the Ama-
lekite.

The third
Cable.

Rom. 33.2.

Ecclius. 22, 23.
24. 25.

*The punishments of the destroyall
to Cæsar.*

Sonne. Since the *haynousnesse* of the Crime of treason is apparant, may it please you to make the punishments of treason apparant.

Father. That there is punishment, it appeareth by that of the Apostle, they that resist, shal receiue to themselves Judgement: of the *graveuousnesse* of the Judgement, we may be assured by the *hainousnes* of the crime. And further, since the Lawe requireth, that Offenders pay life for life, eye for eye, tooth for tooth, hand for hand, foote for foot, burning

burning for burning, wound for wound,
stripe for stripe, what wounds, what
burnings is he to endure that is guil-
tie of this Crime: howe many feete,
howe many hands, howe many eyes,
howe many liues is he worthy to loose,
who so offendeth those feete, of whom
so many Thousand feete, those hands,
of whom so many Thousand handes,
those eyes, of whom so many Thousand
eyes, that life, whereon so many Thou-
sand liues depend: Because hee hath
not so many feete, so many handes, so
many eyes, so many liues, therefore
is he punished of God, and punished of
man. Punished of man in his howse,
punished in Landes, punished in Offices,
punished in death, punished in buriall,
punished in Name, and punished in
Posteritic. Punished in house, for
so was the house of Haman giuen to
Quæne Ester. Punished in Landes, so
Siba having falsely accused Mephibo-
seth to Dauid, vntill the troth was
known, had all that was Mephiboseths
giuen him by Dauid. Punished in Of-
fices, so Abiathar y high Priest, though
for his fidelitie to Dauid in all his af-

In house.

Esther. 8. 1.

In Landes.

2. Sam. 16. 3. 4.

In Offices.

1. Kings. 2.
26.27.

In bodie pu-
nished by im-
prisonment,
by drawing.

By death ex-
traordinarie.

flictions, he had his life spared by Salo-
mon, yet Salomon cast him out from
beeing Priest vnto the Lord.

Punished in body by imprisonment
and tortures in life, after being drawn
on a hurdle from prison to execution
(to shew hee had beeene drawn
by brutish passions, and beastly affecti-
ons) by death, and that not ordinarie,
as an ordinarie Malefactor, but extra-
ordinarie, as an extraordinarie Malefac-
tor: a Thæfe taking goods from any
man is hanged, but because the Trai-
tor offendeth no common member, but
the head of the whole Estate, and in
the head the whole estate, being drawn
en, is first hanged. (for I will omit the
more exquisite punishments inflicted
upon Traitors in other Countreys)
his secrets (to shew hee was most vn-
worthy to bee begotten, or to beget o-
thers) cut off and throwne into the fire
before his face, his bellie ripped vp, his
heart, the impure Vessel of pernicious
Trecherie, rent out & thrown into the
fire before his face, his bodie haning
harboured so wicked a heart, haning
beeene the Cage of a rebellious spirite,
as it was in the bodie politique devi-

ded, by Treason, from the head, and other members, so, now by the Axe, it is cut off from the head, and divided into many quarters.

Sonne. How be they punished in buriall?

Father. In buriall, or rather by the defect of buriall, are they punished. Was it not a punishment, that was foretold by Ieremie, of Ichoiakim the sonne of Iosiah, he shall be buried as an Asse is buried, Euen drawne and cast foorth without the walles of *Ierusalem*? But greater is the punishment of traitors in their buriall, then was that of Ichoiakim, Ichoiakims buriall was the buriall of an Asse, the Traitors buriall is worse then the buriall of an Asse: an Asse drawne without the gates of Ierusalem, and devoured of dogs, or the beasts of y field, is soon forgotten, but the Traitors bodie (though our mercifull Houeraigne dooth herein manie times shew great mercie) not drawne without the Gates, but fired upon the Gates of Ierusalem, is not devoured of the beasts of the fields, and forgotten, but exposed to the eyes, and reserved in the memorie of men, that as his pernicious

Ieremie. 21.
18. 19.

Judgement in
buriall.

tious attempts were an euill example to others, so his mangled and vnburied lims might be a heedfull and dreadfull cauerat to others.

In name.

Sonne. Wherein are they further punished?

Father. In name, a good name (saith the royall Preacher, is better then good oyntment, A good name, saith he, is to be chosen aboue great riches, and louing fauour is aboue siluer and golde; but the name of the wicked (who so wicked as Rebels and Traitors) shall rot; rot? Well were it for them if there name could so rot that it might utterly bee extinguisched, but being putrified, it giues a noysome sauour, so, that as that which Iacob said to Simeon and Leui, ye haue, So every Traitors offspring may say of their Sire, Thou hast made me stinke among the inhabitants of the Land. What more odious smell to all true English hearts, Then the unhap- pie memorie of Cade, Straw, Ket, Parrie, and others of like deserts, though greater estates?

Gen. 34.30.

Sonne. Remaines there to the Rebells, any further punishment after death, but in

in their *buriall*, and in their *name*?

Father. To the Rebell there remaineth further punishment, for though in England they put not to death euery one of the familie as they did in Persia, nor fine of the Traitors nearest kin-folke as they did in Macedonia, yet euen among vs is the Traitor punished in his posteritic.

Sonne. Since Kinges are Gods Ministers, and are to read in the word of God all the dayes of their life, I greatly maruaile that they punish a Traytor in his posteritic, since God himselfe hath sayd, *the same soule that sinneth, it shall die.* *the sonne shall not beare the iniquitie of the Father, neither shall the Father beare the iniquitie of the Sonne,* but the righteousness of the righteous shalbe vpon him, and the wickednesse of the wicked shalbe vpon himselfe.

Father. By Sonne, as Pithagoras enioyned his Schollers to sive yeares silence, that by hearing him and his more ancient Disciples they might know what and how to speake before they did speake, so the Scripture chargeth youth to be silent: the Apostle wil-

In posteritic.
Esther. 16.18.

Rom. 13.
Deut. 17.19.
Obiec. against
punishment in
posteritic.

Ezeki. 18. 20.

A caueat to
youth.

leth vs to thinke others better then our selues, not rashly like many ignorant both in State, and Church, striving to reproue that which they understand not, but be thou most aduised in matters that be too high for thee, yet since I am perswaded thou speakest rather to haue instruction, then to vse reprehension, that thou mightest not, as in yeares, bee also in vnderstanding a Child, know that a man consisting of a bodie, which we haue from our Parents, and a Soule which is given vs immediately from God, is subiecte both to Corporall or Temporall, and to Spirituall, and eternall punishments, of which spirituall and eternall punishments, thou art to vnderstand that of the Prophet, the same soule that sinneth it shall die, the Sonne shall not beare the iniquitie of the Father: but for Corporall and Temporall punishments, the God of Heauen and earth visiteth the iniquitie of the Father vpon the Children unto the Third and Fourth generation, and iudgeth the house of Ely for ever, because his Sonnes ranne into a Gaunder, and he stayd them not. Thus Cham

1 Cor. 14.20.

Gen. 5.3.
Eccles. 12.7.

Ob. answere-
red.

God puni-
sheth in po-
sterite.

Exod. 20.5.

1 Sam. 3.13.

Cham in Chanaan, Ioab, and Gehezi, in their posteritie were punished: thus the bloud of our Sauiour is vpon the Children of the Iewes vnto this day. Thus pray we in þ church of England, that the Lord would not remember the sins of our Fore-fathers. And thus the Gods on earth haue punished Traitors in their Children and Childrens chil- dren. Thus Assuerus, because Haman desired to destroy Mordochæus the pres- servuer of the King, and innocent Esther the Partaker of the Kingdame, whom when hee had taken away, his minde was so to haue layd wait for the king, & by this meanes to translate the king- dome of the Persians, vnto them of Ma- cedonia, was not onely (hauing bee- ne the second to the King) hanged on a Tree of fiftie Cubittes highe, but also his Tenne Sonnes and all his Familie were hanged. Though in detestation of Treason, this punish- ing of the Traitor euен with the death of his posteritie haue bee- ne vsed, yet such is the clemencie of our Eng- lish gouernment, that it sparing their lives, punisheth them onely in Lands,

¶ 4 howses,

Gen. 9. 25.
2. Sam. 3. 29.
2 Kings. 5. 27.
Math. 27. 25.

Howe the Church of England prai- eth that God would not re- member the sinnes of our Fore-fathers.

Ester. 16. 13,
14.

The seueritie of Persia and Macedonia in this point.

And the clemencie of the English go- uernment.

Yee

Fathers

be not

Traytours.

howses, goods, Offices, bloud, and honor. Oh my Sonne, since as the fish swimmeth with the streame, as the streame floweth from the spring, as stones runne downe the hill, as the sap ascendeth frō the root to ȳ branches, so ȳ loue of parents descēdeth to their chil-
drē: what father though he could not be moued (yet where is there one so sence-
lesse that is not moued) with ȳ losse of his houses, with the losse of lands, with the losse of his Offices, with the losse of his goodes, with the losse of his good name, with the losse of his libertie, with the losse of his life, by the imbowling &
dismembering of his body, with the losse of Christian burial, by his vnchristian be-
haviour towards so Christian a Prince, yet what father b̄red of Tigers b̄ood,
and fed with milke of Wolves, can bee so stonie hearted, as not ever to keepe himselfe loyall to his Prince, and con-
trie, least hee unnaturally & most kn-
iustly, bring those iust punishments
vpon his children, and childreens chil-
drēn, so inforcing them, if not to ac-
cuse, yet (euē when they are silent)
to proclaime to all future ages their
aunccestors

auncestors disloyal trecheries, and treacherous disloyalties to their Prince and Countrey?

Sonne. Sir, I remember you diuided the punishments of Traitors into punishments inflicted vpon them by *man*, and punishments inflicted vpon them by *God*: remaineth there any more then these you haue alreadie named?

Father. There remaine more then these. These are from *God*, but by the ministerie of men, and therefore I call them punishments inflicted by men; I call the other Gods punishments, because they come immediately from *God*. The punishments that are to be inflicted by the ministerie of men, men by fauor, by policy, by power, sometime escape: but those that *God* himselfe immediately inflicteth with his owne hand, no man can escape; for saith Salomon, there is no Wisdome, neither vnderstanding, nor counsell against the Lord: and these be External, Internall, or Eternall.

Sonne. So many before, and so many more?

I pray you what be the externall;

Father.

judgements
from god and
man vpon
Traytors.

Prou. 21.30.
Si sera, tamen
certa.
From god.

Externall.

Men.

2. Kinges. 21.
24.

Ierem 27. 8.

Sword.

Famine.

Pestilence.

Leprosie.

Fierie Ser-
pents.

Earth

Swallowing.

Confederacy
of vtreasona-
ble and sence-
les creatures.

2 Sam. 18.9.

Internall.

Father. Then may we say that God immediately punishmenteth Traitors externally, where either ordinary means be extraordinarily stirred vp, as þ people of the land to punish those that conspired against king Amon; or by meanes which man cannot vſe; so, for breuitie sake to omit others, God himselfe by Ieremic denounceth, the nation and kingdome which will not serue the same Nabuchodonozor king of Babel, and will not put their neckes vnder the yoke of the King of Babel, The same Nation will I visitte with the ſword, and with the famine, and with the pestilence, vntill I haue wholy giuen them into his handes. so punished hee Miriam with leproſie as white as ſnow, þ murſuring Israelites, with the fierie Serpents, Corah, Dathan, and Abiram, with the eartes swallowing of them vp quicke, Absolon with his own Mule to draw him, and his owne haire, and a great thicke Ske to hang him.

Sonne. How doth God punish them internally?

Father. Not to ſpeake of other internall punishments, hee punishmenteth them

them in conscience: A good conscience is, saith Salomon, a continuall feast: but such as wil not obey for conscience sake, such as will not submit themselves for the Lordes sake, are by the Lord deprived of this good, and tormented with an euill conscience: and that this is a fearefull punishment, wee may learne of the Wiseman: A fearefull thing is it, saith hee, when malice is condemned, by (which another saith, is more then a Thousand witnessses) her owne testimoni, and a conscience that is touched, doth euer foecast cruell things. These be those furies whereof the Poets, those accusing thoughts wherof the Apostle, that never dying-worme, whereof the Euangelicall Prophet, and he whom the Euangelicall Prophet did foretell, that booke whereof S. Iohn saith, That it shall be opened when the earth and heauen flie away from his face that shall sit on the great white throne. This, when they are abroade, though there be but the sound of a leaf shaken, chaseth them: this, whē they be within, maketh them flie though none pursueth them: this writing in their heart, like

Prou. 15. 15:
Rom. 13. 5.

1 Pet. 2. 13.

Wisd. 17. 10.

Rom. 2. 15.

Esay. 66. 24.
Mark. 9. 44.
46, 48.

Reuel. 20. 11,
12.

Leuit. 26. 36.

Prou. 28. 1.

Dan. 5.5,6.

1. Sam. 24. 6.

Act. 2. 37.

Gen. 4. 13.

Math. 27. 3.

4. 5.

Math. 27. 5.

Luk. 10. 17.

2 Sam. 17. 23.

like the hand-writing (which Balthasar saw upon the walles, when they are in the height of their pride, will cause their countenance to bee changed, their thoughts to bee troubled, the ioints of their loynes to bee loosed, and their knees to smite one against the other. This if they cut but the lap of the Princes garment, will touch them at the heart. This, if they offer violence to their Lord, will pricke them at the heart. This, as it did Cain for his brothers blood, will much more for their Lieges blood, make their owne hearts to thinke, and their owne mouthes to say, that their punishment is greater then they can beare, that their sinne is greater then can be forgiuen them. This, as it did Iudas, will make their soules to loath and abhorrre their bribes receiued for their trecherie, and their handes to cast them downe, and their tonges to proclaime that they haue betraied innocent blood. This, will make their owne handes to hang them, though like Iudas they haue faish to worke Miracles, or like Achitophel they can gine counsail, eas if one asked at the oracle

of

of God. Were there no other I would say with Iuuenall.

2. Sam. 16.23.

— *Cur tamen hosti
Euafisse putes, quos diri conscientia facti,
Mens habet attonitos, & surdo verbere
-cedit
Occultum / quatienti animo tortore
-flagellum ?*

Iuuenal.

— How deem'st thou them ac-quite,
Whom guiltie minde of fact so foule
(doth frighte:
And scourge vn-scene doth beate
(with vn-heard blee,
Their hang-man restlesse Conscience,
(biting fœ?

Sonne. O hatefull treason: how art thou enuironed with fearefull iudgements? judgement in house and lands, judgement in Offices, judgement in body, judgement in buriall, judgement in honour and reputation, judgement in children, judgements powred vpon thy head, eu'en by the hand of God eternally, and this of conscience, internally! O most mightie and most mercifull God

Thus pray we all.

God, of thy infinite mercie, by thy infinite grace, blesse mee euermore from this sinne, that I may be euermore blessed from the punishments of this sinne.

Chrisostomes
wish.

The Authors
wish.

Eternall.

Father. As Chrisostome wished, that men would dayly thinke of hell, and speake of hell, that so by feare thereof, they might bee drawne from sinne, so I wish they would dayly thinke of, and dayly speake of the iudgements which resisters and Rebelles do receive, that so they might be driven from treason: but the better to drive them from it, know there is another iudgement vpon traitours more greeuous then any of these, more greeuous then all of these.

Sonne. Is it possible?

Father. If Lucifer for Rebellion fell from heauen, if Adam for disobedience was cast out of paradise, his whole posteritie infected with originall sinne, made subject to death, became the chil-
dren of wrath, then no maruell though sedition bee such a fruite of the flesh, as whosoever is guiltie of it, it hindreth him from the inheriting the kingdome

of

of God. If it seemed greeuous to Absolon lying in Ierusalem, not once in two yeeres to see the face of David, ⁵ How greeuous shall it be so² all Rebels. (dying without repentance) neyther to come into the new Ierusalem, nor to see the face of God for ever: if it be a greeuous thing to lie fettered in a prison, How greeuous is it with the vngodly, (of whom Rebels be in the first ranke) to be turned into hell, and there to lie bound hand and foote: wouldest thou knowe the sharpnesse of those paines: Christ telleth thee, they goe into fire: wouldest thou know the time they do last: he calleth it euerlasting: wouldest thou knowe the companie they shall haue: he telleth thee the diuell & his angels: wouldest thou haue it further expressed: assure thy selfe that as the ioyes of the godly, purchased by the obedience of the sonne of God, are such, as the eye of man hath not seen, nor the ear of man hath not heard, nor can enter into mans heart, so also be the paines and torments prepared so² the the disobedient sonnes of men.

Sonne. The father of mercyes of his great

Gal 5.20, 21.
2 Sam. 14.32.

Painc of losse.

Painc of sence
Acerbitie.
Math. 25.41.

Eternitie.

Societie.

Unspeakeable.

His wish to
the English.

The fourth
Cable.

Rom. 13.3.4.

General rewards of the
Loyall.

Dan. 4.7.8.9.

Darkely sha-

dowed.
Esay. 32.
Plainely ex-
presseth.

great mercie, keepe mee and all my
country-men from this *crime*, and
from these *paines*.

*The reward of the loyall
to Cæsar.*

Father. He is the minister of God
for thy wealth: Doe well, so shalt thou
haue prayse of the same. The rewards
of loyaltie bee either generall to all, or
particular to some: generall to all, this
Daniell declareth somewhat darkely
in the tree, Beholde I saw a tree in the
middest of the earth, & the heighth there-
of was great, a great tree and strong, and
the heighth thereof reached to heauen,
and the sight thereof vnto the ends of all
the earth. The boughs thereof were faire,
and the fruit thereof much, and in it was
meate for all, it made a shadow vnder it,
for the beasts of the field, and the fowles
of heauen dwelt in the boughes thereof,
and all flesh fed of it. Esay more plaine-
ly, That man shall be as a hiding place
from the winde, and as a refuge for the
tempest, and as riuers of waters in a drie
place, and as the shadow of a great rocke
in

in a wearie land.

Wherefore, as Ieremy willed the Israellites, to seeke the prosperitie of the citie whether they were carried, so I beseech all true Englishmen, to seeke the prosperitie of Cæsar, vnder whom they are gouerned: & Ieremias reason may induce rhem, for in the peace thereof, they shall haue peace, in the prosperitie thereof, they shall haue prosperitie, in the glory thereof they shal haue glory, Iudah and Israel dwelt without feare, every man vnder his vine, and vnder his fig-tree, from Dan, enen to Bersheba, all the dayes of Salomon: haue not England doone the like, from Barwick to saint Michaels Mount, all the dayes of Elizabeth? But if any man through diligence, stadeth before Kings, not before the meane sort of men, hee shal find that in the light of the Kings countenance is life, and his fauour is as a cloud of the latter raine.

If I regard a house, I see it brought Mordecai from sitting at the Kings gate, to be placed ouer the house of treacherous Haman: If I respect outward shew: I see Ioseph in the second Char-

F

If Israell for
her peace
must seeke
Ierem. 29. 7.
the peace of
Babel,

Wil not Eng-
land for her
good seeke
the good of
Elizabeth?

That Salo-
mon was to
Israell, that
Elizabeth is
to England.
Perticuler re-
wards for the
loyall.

Pro. 22. 24.
Pro. 16. 15.

House.
Ester. 2. 21,
8. 2.

Externall
pompe.
Gen. 41. 43.

Ester. 6.8. 11

ret of Egypt, and Mardochæus vpon the Kings horse in royll apparrell, a crowne of gold on his head, Haman proclaiming before him in the streetes of Shusan, thus shall it be done to the man whom the King will honour, and Daniel in Babilon clothed in purple, and a chaine of golde about his necke. If estimation of the people, soz it, Dauid was honoured with his Ten Thousand: if fauour and frendship of the worthyest, this knit the soule of Jonathan eldest Sonne to the King, to the soule of Dauid: If alliance with the greatest, this espoused Ioseph the prisoner to Asenath daughter of Potipherah priest, or Prince of On, this brought Dauid the Shepheard to Michall Daughter of Saule King of Israell: If power and authoritie, this made Ioseph 2. in Egypt, Mordecai 2. in Persia, & Daniel 2. in Babilon: If good to our nation, this lift vp Mordecai to y^e delinerāce of his people from destruction: If the good of the Church of God, this, with the blessing of God vpon him, who armes at so good an end, made Zorobabel gratiouſ in the eyes of Darius: if a good name, and

and eternall renowne (what more pretious then a good name, especially eternized ?) This caused Mordecaies vertues, and Mordecaies magnificence to be celebrazed in the Chzronicles of Media and Persia, this, eternized them in the never-sayling word of the eternall God : If the good of our posteritic, (a dead man stil seemeth to live in his posteritic) Barzillai when Dauid fled from Absolon prouided him of sustenance lyng at Mahaynaim , and after Dauids victory , conducted him ouer Iordan, Dauid for this not onely offered to feed Barzillai with him in Jerusalem, and to doe for him whatsoeuer he would require of him, & when he would needs depart, blessed him, & kissed him, but also for his sake accepted of Chimham, and dealt royally with him in his life, but also in his death-bed, commanded Salomon to shew kindnes to the sonnes of Barzillai the Giliadite , and to let them be among them that eate at his table, O blessed loialtie blessing the loial not onely generally , with the common and publique, but also particularly, with the priuate good, good in possession,

Ester.10. 2. 3.

Barzillai dutiful, loyall.

David.

Gratefully.

Royall.

Both.

Immortall.

good in estimation, good in authoritie,
in honor, in fauour, in alliance, in name,
in religion, in fame, in posteritie! O bles-
sed loyalty! Is it not enough that
thou blesseth vs with so many fauours,
but others for vs, not vs and others at
this present, but others for vs herere-
after? Barzillai was loyall to Dauid
in his distresse, Dauid was gratesfull
to Barzillai, when he was deliuered
from distresse, gratesfull in life, grates-
full in death, death makes men forget
their owne childdren, their own selues,
death and the panges of death, could
not make Dauid to forget Barzillai's
loyalty; death had power to ende and
cut off Dauids life, death had not power
to end or cut off Dauids gratuity for Bar-
zillai's loyalty, y^e both might remaine
after death, even at death, he charged
his sonne to shew kindnes to Barzil-
laies sonne, to Barzillai's sonne: to Bar-
zillai's sonns: and such kindnes, that
they should eate with him at his table:
Barzillai dead, Barzillai's loyalty, Dauid
dead, Dauids gratuitie brightly shineth
in their posteritie.

Sonne. Good father, you shewing Cæ-
sar

far to be set ouer me of God, my duety to God moued me to performe my duety to Cæsar: you shewing me of the haynousnes of the *crime* of disloyalty, my heart abhorred it, and I beseech God no disloyalty come into my heart, much lesse breake out of my tongue in speaking, or my hand in action: you shewing the iudgementes incident to the *disloyall*, if I had so little grace, and so little reason that nought else could, feare of them may keepe me from this *crime*: but now you shew the great benefits that arise out of *loyalty*, you haue inflamed my heart with a more feruent loue of the same.

Father. Let me then my sonne further inflame it. If Cæsar being ouer such a people as Salomon was, and as Paul was for all the Churches, cumbered with the care of them daily, or besy the merits be not of y moment, or there is not that opportunitie, to haue them knowen vnto Cæsar, & therfore Cæsar cannot say with Assuerus (though Cæsar be as boüiful & royally gratesful as Assuerus) what honour, & dignitie hath beene

F 3 giuen

¹ Kin. 3. 8.

² Cor. 11. 28.

Ester. 6. 3.

Luke. 17. 10.
Math. 3. 15.
Rom. 13. 5.
1. Pet. 2. 13:

given to Mordecai for this: Yet for the Publique good, (for which Curtius in Rome, Sampson in Israel, many in many nations sacrificed their lives) and in the publique, thy private good (though Cæsar should never heare if thou wert disloyall, and therefore could not punish thee) yet give Cæsars to Cæsar, as the Lord Jesus saith for duties sake, and for righteousness sake, as saint Paul saith, for conscience sake, as saint Peter saith, for the Lords sake, and the Lord whose reward is with him, who will come quickly, whose word shal not passe away, (though heauen and earth passe away, will reward thee, though man doe not, whose life is a vapour; whose flesh is grasse, whose rewards be temporarie) the Lord, I say, will reward thee, reward them, as else hee will punish thee Externally, Internally, Eternally.

Gods rewards
of loyalty.

Externally, (for our good Subject is to bee a good man, our true Cæsarian to be a true Christian: otherwise, if he goe not out with Absolon, I suspect his going out with Adoniah, & neither good man, nor good Subject is he, who giveth

ueth not to God those thinges which
be Gods, and for Gods ordinance to
Cæsar those thinges which are Cæsars ;
Blessed shalt thou be in the Cittie , and
blessed also in the field , blessed shall be
the fruite of thy bodie , and the fruite of
thy ground , and the fruite of thy Cattell ,
the encrease of thy Kine , and the flocks
of thy Sheepe , blessed shall thy baskette
be and thy dowe , blessed shalt thou bee
when thou commest in , and blessed al-
so when thou goest out .

Sonne, How internally?

Father. What greater blessing then
the soules banquet, then the soules con-
tinuall banquet? a godly conscience saith
Salomon, is a continuall Feast. what
mellodie to that swete harmonie of ex-
cusing thoughtes, what comfort to that
most comfortable assurance that the o-
pening of the Booke will shewe, that
our names are written in Heauen?
when others wringe their handes for
griefe, this will make th^e clappe thy
handes for ioye, when others tremble
thou shalt triumph: This maketh th^e
to sleepe quietly, to wake cheerfully, to
bee alone without feare; and with

Externall
Deut. 28.30.43,
53.6.

Internal
Prov. 15. 15.

Rom. 2.15.
Rom. 8 16.
Rcuel. 20.12.
Luke 10. 20.

2. Sam. 10. 9.

11.

others without distrust, in thy affaires
confident, in thy recreation comfortable : If Rebels be behinde thee, and be-
ſore thee, as y Ammonites & the Aramites
were before Joab, and behinde him,
yet thou wouldest resolute with Joab,
bee strong, and let vs bee valiant for our
people, and for the Citties of our God,
and let the Lord doe that which is good
in his eyes .

Sonne. And how eternally ?

Eternall .

Reuel. 21. 10.

Pſal 87. 3.

Reuel. 21. 10.

Matter. 18.

Streete. 21.

Splendor. 11.

Foundations
of the Wall .

19.

Gates. 12, and
21.

Father. Eternally, when after all
thy loyaltie to thy Soueraigne Prince,
the Soueraigne of all Princes shall ad-
uance thee into the holy Cittie newe Ie-
rusalem : was it not sayd of thee by the
Pſalmist, verie excellent things are spo-
ken of thee thou Cittie of God? hath not
the diuine Egle, the Egle of diuines,
saide of thee, that thou art pure gould
like vnto cleare glasse ? of thy Streete,
that it is pure gould as shining glasse ?
of thy shining, that it is like vnto a ſtone
moſt preuous, as a Iasper ſtone cleare as
Christall ? of the foundations of thy
wall, that they are garnished with all
manner of preuous ſtones ? of thy twelve
gates, that they are twelue pearles ? of
every

Every gate, that it is of one pearle? of the keepers of the twelue gates, that they are twelue Angels: of thy light, that it is the glory of God & the lambe? of thy Temple, that the Lord God Almighty, & the Lambe are thy Temple? of the puritie of the Inhabitants, that there shall enter into thee, no vncleane thinge, neither whatsoeuer worketh abomination, or lyes? of thy recordes, that they bee the Booke of life? of thy water, that it is not that *aqua vita*, or *aqua Celestis*, that is vsed on earth for bodies, but for soules it is a pure Riuier of water of life, cleare as Christall, proceeding out of the throne of God, and of the Lambe: the soules of them that drinke of this shall liue for euer: Of thy tree being in the middest of thy Streete, and of eyther side of thy Riuier, that it is the tree of life? that it beareth 12 maner of fruits? that it giueth fruit euery moneth? that the leaues thereof serue to heale the Nations with? of thy immunitiess, that there shalbe no more curse, no night, no need of candle, nor light of the Sun? of thy estate of thy inhabitants, that they shall liue and raigne for euermore?

Kemem:

Porters. 12.

Light. 23.

Temple. 22.

Puritie of Inhabitants. 21.
27.

Recordes. 20.
12.

Water. 22. 1.

Tree. 3.

Fruite. ibidem.
Immunitiess.
3.
5.
Estate. 5.

Remember my son, who is the founder of Cæsar, whose ordinance they resist that resist Cæsar, the iudgements they receyue that resist Cæsar, the rewards of them that obey Cæsar, God in Cæsar. For as Moses saith to Israel, so I say to thee, and in thee to England, I call heauen and earth to recorde this day against you, that I haue set before you death and life, blessing and cursing, therefore chuse life, that thou and thy seede may liue, and with Jeremie, But if you will not heare this, my soule shall weepe in secrete for your pride, and mine eye shall weepe and drop downe teares.

Sonne, Deare Father, neither shall heauen nor earth, by the grace of the Almighty, beare record agaynst me, neither shall your soule weepe in secrete, nor your eyes drop downe teares, for my Disobedience, either in *Thoughts* *Wordes*, or *Deedes*: for more doe not the foure winds purifie the aire, then these foure propositions haue purifid my heart, and I hope that that holy spirit, which came downe from heauen with a iightic and rushing wind, will enable me to holde my course against

The Author

His contestation, to
England.
Deut. 30, 19.

His protestation.
Jerem. 13. 17.
Acts. 2. 2.

gainst the wind, and tide of all traitors, and therfore as you diuided the breach of allegiance, into Thought, Word, and Deede, so I pray you shew me some branches of allegiance, that I may the more certainly see what I owe to Caesar.

Father. My sonne, for thy memorie sake, understand, that as there were sixe steppes to the throne of Salomon: so there be sixe partes of thy dutie to Caesar.

Sonne. Howe I pray you, shall I knowe them?

Father. Hest thou the sworde in her hande, or caried before her: the Crowne of pure golde vpon her head: the Scepter of righeteousnesse which she doth sway: the magnificent throne whereon she doth sit: her person which is the minister of God for thy wealth, and the Lord by whom the kingdome came vnto her?

Sonne. Blessed be God I doe see them, and God long so blesse me, that long I may see them.

Father. The sworde eracteth feare: the Crowne importeth honour: the Scepter

Sixe brauncches of allegiance.

2 Chro.9.18.

Rom.13.4.

psal. 21.3.

psal. 45.6.

2 Chro.9.17

Rom 13.4.

1 King.2.15.

Fear. Honour.

Obedience.
Tribute.
Defence.
Prayer.

Feare.

Feare of prin-
cesses taught
both in Hu-
manitic and
Diuinitic.

PROU. 24. 21. —

Malach. 1. 6.
Feare due to
Cæsar, as to a
Father,
Job. 19. 29.
as to an auen-
ger of wic-
kednesse.
God distin-
guisheth be-
tweene pri-
uate persons,

Exod. 20. 13.
Gen. 9. 6.
Math. 26. 52.
Reuel. 13. 10.

Scepter requireth obediēce, thethrone
deserueth tribute, the person meriteth
defence, & the Lord commandeth praier.
Sonne. First, I beseech you instruct me in
the first.

Father, Feare is to be given to Cæ-
sar, so teacheth humanitic, so teacheth
diuinitic. For humanitic, Periander hee
saith, Feare Princes. For Diuinitic, Sa-
lomon he saith, Feare the Lord and the
King. If I be a master, doth God say
where is my feare? If I be a maister,
may the King say, Where is my feare?
Be ye afrayed of the sword, saith Job,
for þ sword will be auenged of wicked-
nesse. Would any priuate man strike
mens hearts with feare? Let him know
that God hath not given the sword of
Princes to priuate men. Concerning
these, he said in the law Thou shalt not
kill, hee decreed before the law, Who
so sheddeth mans bloud, by man shall
his bloud be shed, affirmed in the Gos-
pell, All that take the sword, shall perish
with the sword, confirmed in the Reue-
lation, If any man kill with a sword, hee
must be killed by a sword: but of euerie
one of those he saith by the Apostle, He
is

is the minister of god to take vengeance on him that doth evil. Is he only for a shew? **Bo**, saith Salomō, the wrath of the King is as the messengers of death: And again, the kings wrath is like the roring of a Liō: **Bo**, saith **Paul**, he beareth not the sword for nought. Hence may it be that Salomon affirmeth of the seditions that their destruction shal rise sodainely. I therefore write with Salomon aduertise thee, to take heede to the mouth of the King. If thou wilt haue another reason added to the former, he saith, where the worde of the king is, there is power: If thou wilt know how great power, the second of those Squires of the bodic making **Orations** before Darius and his Nobles telleth thee, though men rule by land, and sea, and ouer all things in them, yet is the king greater, for he ruleth all things, and is Lord of them. If hee bid them make Warre one against another, they doe it: If he send them against the enemies, they goe, and breake downe mountaines, and walls, and towlers, they kill and are killed, and doe not passe the commaundement of the king: If he bid kill, they kill:

Rom. 31, 4.
and the
Prince.
Prou. 16. 14.
Prou. 19. 12.

The sword
not for a
bare shew.

Sodaine is the
destruction of
the sediticus.
Prou. 24. 22.
To what we
must take
heed.

Ecces. 8.2,4.

The greatness
of the Kinges
power..

¹ Esdr. 4.3,3,
4, 5,6,7,8,9.

If

if he say spare, they spare: if he bid smite, they smite: if he bid them make desolate, they make desolate: If he bid build, ther build: If he bid cut of, they cut of. Feare the sword of Cesar, the drawē sword of Cesar, þ powerful drawen sword of Cesar. But especially (for a wise man saith Salomon feareth and departeth from euil, but a foole rageth, and is carelesse) feare to commit euill, feare the breach of the lawes of the land, feare the breach of the lawe of God. feare the breach of the lawes of the land, for the king of the land will take vengeance of the transgressions of the lawes of the land. Feare the breach of the lawes of God, for the King of the land, being the Minister of God, wil take vengeance on them that transgresse the lawe of God. This feare carieth one eye of the Subject vpon the Princes sword, that he never prouoke it: the other eye vpon the offence, that he never commit it: he feareth blame, as much as paine: reproach, as much as torment: dishonor as much as death. So the young men fearing to be seene, (where and when they should not) when

Prou. 14. 16.
A difference
of the wise
man and the
foole.

Cæsar puni-
sheth the
transgressor
of the lawes
of the land.
Cæsar puni-
sheth the trā-
gressor of the
lawes of God.

Rōm. 13.
Wherupon
and to what
end this feare
beareth the
eyes of sub-
iects.

What the ver-
tuous subiect
feareth.

Iob. 29. 8.

when they sawe Job, hid themselues. This feare, as the porters keepe Traytours out of the Princes Courte, keepeth treacherie out of the Hub-
iectes heartes. This feare, as ball-
last preserueth the shipp from being
ouerblownen of the wind, keepeth
the soule of the Hubiect that shee be
not ouerthowen by others flatterie,
or her owne presumption. This
feare, as a bridle, curbes vs from all
disobedience. This feare, as a naile
fixeth vs firme in our dueties. This
feare, as the woman in the Reue-
lation with the two winges, fledde
from the Dragon, with her two eies
flyeth from all Rebellion the seede of
the Dragon. This feare as Esther
with her two maides comming in-
to the presence of Assuerus, was
gratiouly entertyned, with these
two eies comes into the seruice and
fauour of her Soueraigne. This feare
giveth to Cæsar, to Cesar thou owest
this feare.

Sonne. The God of heauen imprint this
feare, in my heart. But to this feare am
I to adioyne honour?

Father.

This feare is
a porter of
the heart.
The ballast of
the soule.
The bridle of
the affections
The naile that
fasteneth vs in
our duties.

Reuel. 12. 14.
The two eyes
of this feare
be two wings
wherewith we
fie from Re-
bellion.

Heft. 15.5.6.
7.11.
The two wai-
ting women
wherewith a
subiects mind
endued is pre-
pared to the
seruice and
fauour of his
Soueraigne.

Rom. 13.7,

Honour.

1. Cor. 15.41.

Honor are we
to give to
Cæsar, least we
beare false
witnesse.

Least wee
breake the
Canon of the
Apostle.
Rom. 13.7.

Least wee bee
vniust.

Least wee
transgresse
Gods Com-
mandements.
Exod. 20. 12.
Lamen. 4.16.

Least we giue
iuste occasion
of complaint
against our
Nation.

Dan. 3.1.7.

Father. If as among the Elements
the fire is most excellent: If as among
the creatures on earth, man is most ex-
cellent: If as among the starres of hea-
uen, one starre differeth from another
starre in glorie: So Cæsar (amongest
men) by the finger of God is made
most excellent: Who will not (since
honour is as the Philosopher sayth, a
testimonie of excellencie) giue honour
to Cæsar, least they beare false witnes-
not against their neighbor, not against
Cæsar, but against God who hath ex-
alted Cæsar: least they breake the Ca-
non of the Apostle, Giue honour to
whom ye owe honour: least they be vni-
iust, not giuing to euerie man his du-
tie: least they transgresse Gods owne
comandement: least, as Ieremie com-
plained of the Iewes, They reuerenced
not the face of the Priestes, some other
complaine of the English, they reue-
renced not the face of the Prince? The
Priest is a figure of Christ, the King is
the figure of God. If Nabuchodonozor
setting vp a deade Image, prevailed
with his vngodly subiects at the sound
of musicall Instruments, to worship it
with

With honour forbidden of God, shall
Iehouah setting vp, not a dead but
(as Menander calleth the King) his li-
ving Image, preuaile with all his
godly Subjects at the sweete harmonie
of the sacred Scripture, sounding out
with Saint Peter, Honour the King, to
gire him that honour which hee hath
commaunded? Will you see where-
vnto the Philosopher compareth a
King? will you see what titles God gi-
ueth a King? The Philosopher com-
pareth a King to a Father, to a Phisition,
to a Pylot, to a Sheepheard. If I
be a Father, saith God, where is mine
honour? If I be a Father, may the king
say, where is mine houour? Honour
Cesar as a Phisition: The Phisitian de-
livering the boode of man from euill
humours, and noysome diseases, resto-
reth it to health; Cesar deliuereþ the
body of the estate from euill humours,
from daungerous diseases, preserueth
the sacred Cleargie, the honorable No-
bilitie, the well meaning Communaltie,
in perfect health. Cesar is not onely a
politicall, but also a corporall, and that
not a Physicall, but (that you in Cesar

G

may

Shall not
God rather
preuaile with
his Servants,
then nabu-
chodonczor
with his Sub-
iects?

What the har-
monie of the
Scripture
soundeth.

1 Pet. 2. 17.
The philoso-
pher and the
Scripture tea-
cheth vs to
honour Cæ-
sar.

The philoso-
pher compa-
reth a king to
a Father, to
a phisition, to
a pylot, to a
Shepheard.

Malach. 1. 6
Cesar is to be
honoured as a
Father.

Eccus. 38. 1.
to be honou-
red as a phisi-
tion.

Our Cesar is
a phisition
politicall, and

Metaphysical,

Wisd. 16. 12.

Gen. 41. 38.
To be hono-
red as a skil-
full Pilot.

An. Dom.

1588.

By the con-
duct of the
right hono-
rable Charles
Lord Howard
(now Earle of
Nottingham)
Lord high
Admirall of
England.

may see an extraordinarie Stampe of the finger of God) a Metaphysicall phantian, curing that euill, which to the skilfullest Chirurgions is incurable, which one rarely skilfull in that science, first not believing, but afterwards with his owne eyes often seeing, he is with the Wise-man readie to say, Neither hearbe nor plaister healed them. Wherefore as Pharaoh said of Ioseph expounding his dreame, Can wee finde such a man: So we seeing her most excellent Maiestie by the myraculous gift of God healing this disease, Can wee finde such a woman as this, in whom is the spirite of God? Honour her as a skilfull Pylot, who notwithstanding tempests by winds from beyond the Alpes, and Pyrenæan Mountaines, notwithstanding the waues of the Sea haue beene lift vp to heauen, an invincible Armada out of Castile, Portugall, Biscaie, Andolusia Arragon, Scicilia, Naples, Sardinia, the Baleares, the Canaries, the Treceras, the Indias, with assistance of Rome, Florence, Genua, Malta, and others deuoted to the Spanish when peace was

was pretended, came against vs: notwithstanding the dreadfull rocks, dangerous gulfes, deuowring sandes, horrible swallowing whirle-pooles vpon our owne coastes, doth so still guide vs in a calme, that admiring and amazed wee may say, what man, what woman, what woman more excellent than any man, so, to the worlds admiration protected, directed, and blessed of the Almighty, that windes and seas doe so obey her, that rockes, that shelles, that syrts, that gulfes, that whirle-pooles cannot annoy her? Haue not the sheepe a respective regard of the shepheard? That flocke for keeping whereof euer since the great shepheard (for whom she was sometime *tanquam ovis*, of whom she shall receiue an incorruptible Crowne of glory) hath givuen her a hooke, she hath by most vigilant shepheards made vs rest in greene pastures, and leadeth vs by (though many a vassall of Babylon haue endeauoured to cut them off from our Bethulia) the waters of comfort. Will you see what titles God gineth to a King? the title of Father, of Lord, of Gods Minister,

This the present age admitteth, & posterite will celebrate.

As a good Shepheard.

The great Shepheard who redeemed vs by his crosse, & will crowne her with an incorruptible Crowne, hath brought her from being a Sheepe to the slaughter, to be a Shepheard for our salvation.

psal. 23. 2.

Judith. 7. 8, 12, 13, 14.

Howe the Scripture teacheth vs to honor Cæsar.

The people
ioyfully.

1 Kinges. 1.
39, 48.

Men of warre
in the actions
most respect-
fully.

2 Sam. 12.
27, 28.

The greatest
in acces most
carefully.

Ester. 5. 1, 2.

In presence e-
uen the Min-
isters of God
most hum-
bly,

1 Kings. 1. 23.

ster, of comforter, of annointed of God,
yea all the titles of honour in Heauen
and Earth. God, and man hauing so
honoured Cæsar, let all our people ho-
nour Cæsar, as all the people with ioy
and musicall instruments honoured Sa-
lomon. Let all Generals of armies, so
honour her, that all be done to her ho-
nour, as Ioab fighting against Rabbah
of the children of Ammon, and being
readie to take the Citie of waters, sent
to David to come in person, that David,
not Ioab might haue the honcur. Let
her be honoured with great regard in
accesse to her presence even of the ne-
rest and dearest vnto her, as Esther be-
ing in her royall apparell, stood in the
Court of the Pallace vntill the King
held out the golden Scepter. Let her be
honoured in her presence, with most
humble gesture even of the Ministers
of the eternal God, as Nathan the Pro-
phet being come vnto the King, made
obeisance before the King vpon his face
to the ground. Let her be honoured
with gratesfull acknowledging of the
Lord his unspeakable blessinge: and
therefore as Joachim the high Priest,
and

and the auncients of the children of Israel said to Iudeith, for the benefits that God by her had shewed to the children of Israel, let the Reuerend Fathers of the Church, and the truely honourable Nobilitie of England say of Elizabeth for þ benefits which God by her most excellent Maiestie hath shewed to England, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our Nation: thou hast done all these things by thine hand: thou hast done much good to *Israel*, and God is pleased therewith, blessed be thou of the Almighty Lord for euermore, and let all the people say, **So be it.**

Sonne. Finding that your instruction for these two, haue prepared my mind to receiue the rest, I desire to know the rest of my duties to Cæsar.

Father. Of them the next is Obedience, which, since it is vniust, to require of inferiours, as the husband of the Wife, the Father of the sonne, the Maister of the seruant, and not to giue it to the Superiour, euery Subiect to his Soueraigne: since that is true in the

In acknowledg^ging gods blessings vpon vs, all generallie are to honour Cæsar.

Judith. 15.8,
9, 10.

Feare, and honour prepare vs to other duties.

Obedience.
Not to obey Cæsar, our owne practise teach vs to be vniust.
Aristot. in his Oeconom.

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29, 48.

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Aristot. in his Oeconom.

Diligent obedience, the path to preferment.

Obedience of Subjects, the felicitie of the estate.

Sophocles in Antig.

Then disobedience no greater euill

Matt. 12.25.

Disobedience ruinateth an estate.

Titus 3.1.

Paule giueth a memorandū to teach obedience.

1.Pet.2.14.

Peter commādeth not only to obey the king, but for the kings sake the officeres of the king.

Examples of obedience in the beasts.

Insecta, be the flies & worms such as bee diuided in their bodies: as the

estate, which Aristotle auoucheth in a family, by how much the more diligently any obey, so much the greater fauour they finde: since that, as he saith, the obedience of the Citizens, is the felicitie of the Cittie, since that then their disobedience, as saith that Philosopher, and with him the tragicke Poet, there is no greater euill: Since that with it a house (saith Christ) cannot stand, & a Kingdome come to naught: Since that Paule for this dutie woulde haue a Memorandum, since Peter woulde haue vs performe this not only to the King, but also to such as are sent of the King, let vs all give all obedience to Cesar. But doe examples preuaile more then reason? The whole woulde swar-meth with examples of obedience. If among the insecta the Bees obey their King: If among the beasts of the field, the Flockes follow their chiefe, and the heards their head: If amōg y' foules of the ayre, the Cranes, when he that wat-cheth ouer them calleth, they come, when he flieth they follow: If among men, the servant obey his Maister, the sonne his Father, the Wife her Husband:

If in man, the bodie obeyeth the soule:
 If all the spheares of Heauen notwithstanding their proper and peculiar motions, be circumuolued by the first moueable: If the Angels, which excell in strength bee obedient to the Commaundementes of God: If the Sonne of God (who could haue had more then twelve Legions of Angels) performed obedience, obedience comming into the world, Obedience being in the world, Obedience going out of the world: comming into the world, I came downe from Heauen not to doe mine owne will, but his which hath sent me: being in the world my meate is that I may doe the will of him that sent me, and finish his worke: going out of the world, when his soule was verie heauie, euен vnto the death, when his swete was like droppes of bloud, trickling downe to the ground when his praier was once, and againe, and againe: Oh my father, if it be possible let this cup passe from me, neuerthelesse not as I will, but as thou wilt: Obedience of the law, by fulfilling it, Obedience of the crosse, by suffering it. Being

Bee, the wasp,
 the Emot, or
 Pif-mier, and
 such like.

In the fowles.
 In all Estates.

In man.

In the celesti-
 all spheres.

In the An-
 gels.

Psal.103.20.

In the sonne
 of God.

Matth 26,53.

In his cōning
 into the
 worlde.

In his being
 in the world.

In his going
 out of the
 world.

John.6.38.

John.4.34.

Matth.26.38

In his agonic
 manifested by
 his swete
 and his praier.

Luk.22.44.

Matth.26.39.

42 44,
 Obedience
 actiue and
 passiue.

The ende of
these exam-
ples.

Obey Cæsar
readily, sin-
cerely, gene-
rally.

I Sam. 26.6.

Col. 3. 22.

Iosua. 1. 16.

Earnestly.

Gen. 31. 6.

Philip. 2. 8.

compassed with such a cloud of exam-
ples, let vs cast off all impediments,
and obey all that Cæsar commaunds
vs. Let vs obey Cæsar readylie, obey
sincereley, obey generally, obey earnest-
ly. Obey readily, David did but say to
Ahimelech, and Abishai, who will go
downe with me: and Abishai, said pres-
ently David, I will goe downe with
thee. Obey sincereley, for that which
Saint Pau'e saith to seruants, I may
well say to subiects, be obedient to them
not with eye seruice as men pleasures,
but in singlenes of heart fearing God.
Obey generally, not what likes vs, but
what pleaseth Cæsar to commannd vs:
for that which the Reubenites, and
others said to Iosua, we must say to
Cæsar, all that thou hast commaun-
ded vs we will doe, and whether soe-
uer thou sendest vs, wee will goe.
Obey earnestly, as Iacob professed,
hee hath serued Laban with all
his might: and as Paule saith of
Christ, hee became obedient vnto the
death. To Cæsar give this obedi-
ence, this obedience thou owest to
Cæsar.

Sonne.

Sonne. Is not tribute to the throne of
Cæsar, the next dutie which I owe to
Cæsar?

Father. When I consider that manie times Cæsars eye lids dee not slumber, that our eyes may safely sleepe: that Cæsars sworde cutteth off theeues, that Subjects may enjoy their goods: that Cæsars Scepter curbeth Adulterers, that wee may keepe our wives, our daughters, our maidens in chastity: that Cæsars government is our safe-conduct to passe the high wayes, wide heathes, thicke woods, wilde mountaines without danger, either to our purses, from theeues, or our liues from Cut-throats: that Cæsars royall Nauie at Sea, and mighty forces to Cæsars great expences, sometimes at home, sometimes abroad, beat of the Enemie from invading our Land, wasting our Countrey, spoylling our goods, rifling our treasure, burning our houses, sacking our Citties, deflouring our Daughters, forcing our wives, dashing out the brains of our tender Babes, tormenting our selues with cruell death, taking away from vs the worde of God, which as

Tribute.

Benefits from
Cæsar.

Eliot

1.Salm.4.22.

Mat.13.34.

Equitie.

1.Cor.9.7.8.

Psal.16.12.

Others gra-
tuitie.

Ios.19.49,50.

Eccles.1.7.

Eliies daughter in law said of the ta-
king of the Arke of God, would be the
departure of glorie from Israel : my
tongue cannot but out of the aboun-
dance of my heart speake of the Sonne-
raigne minister of God among vs, as
Saint Paule hath before spoken from
God himselfe for the ministers of his
Church, VVho goeth a warfare at anie
time at his owne cost : who planteth a
Vineyard, and cateth not of the fruite
thereof : or who feedeth a flocke, and
eateh not of the milke of the flocke : If
Dauid entering into a serious considera-
tion of Gods benefits bestowed vp-
on him, breaketh out into this questi-
on, VVhat shall I render vnto the Lord
for all his benefites towards me ? If the
Israclites so soone as Iosua had diuided
vnto them the Cities which the Lord
had giuen them, presently gaue Iosua
an inheritance, a Citie for an inheri-
tance, a Citie which himselfe woulde
craue, euен Timnah-serah in mount E-
phraim : If riuers goe out of the place
whence they returne and goe : if the
earth receyuing seed, returneth a crop :
O my sonne are our hearts like to Da-
uids

uids heart , are not the English more
vnthankfull then the Israelites , more
vnnaturall then the waters , more vn-
gratefull then the earth , If in consid-
eration of these infinite benefits , which
they dayly receyue from Cæsars throne ,
they be not ever most willing , and that
with chearefullnesse (for as God , so
surely Gods Vicegerent loueth a chear-
full giuer) to returne tribute , which Ci-
cero calleth the sinewes of war , which
Vlpianus calleth the sinewes of the com-
mon wealth , without which there was
neuer , that any part of the Scripture
can shew , any well ordered State , as
a pledge of our thankfull hearts to the
throne of Cæsar? If thou wilt see what
is commaunded , the blessed Apostle he
sayth , Giue to all men their dutie , tribute
to whom ye owe tribute , and that yee
may know to whom ye owe it , of this
especially (I call to witnesse , S. Ma-
thew , Saint Marke , and Saint Luke)
the Lord Jesus saith , Giue to Cæsar
those things which be Cæsars: Is any so
wicked to detaine this? To take from
a priuate man it is theft , to take from
the church it is sacrilege , to take , or
detaine

2.Cor.9.7.

Necessitie of
tribute.The will of
God.
Rom.13.7.
Expressed in
his word.Mat.22.21.
Mark.12.17.
Luke 20.25.

The greatness
of their of-
fence.

PROU. 28. 24.
who detain it.

Examples of
God.

Exod 30. 14.

David.

2 Sam, 20.24.
1 Kings.4.6.
Salomon re-
quiring it.

Examples of
the people of
God.

Nehemiah 5.

4.
Of the blessed
Virgin.

detaine from the Prince, it is *peculatus*, robbing of the common treasure, the common treasure to bee imployed to common good. He saith Salomon that robbeth his Father and mother, and saith it is no transgression, is the companion of a man that destroyeth: He, may any man say, that detaineth tribute, or other duties from Cæsar, being the father or mother of his Countrey, and saith it is no transgression, is the companion of a man that destroyeth his Countrey. Are we so vndeasonable that without examples we yeld not to reason: Before there was any king in Israel to take tribute, the Lord himselfe tooke a tribute: when they had kings, the flowers of all their kings, had for their tribute a peculier Office; David the paterne of deuotion, ouer the tribute set Adoram: Salomon the myrror of VVidome, placed ouer the tribute, Adoniram: when they were vnder the kings of the Gentiles, there were amongst the people of God, that vpon their landes, and their vineyards, borrowed money for the kings tribute. When the blessed virgin was verie great by the holie Ghost,

Ghost, with the Sauiour of our soules, in the depth of winter shee tranailed from Nazareth in Galile, to Bethlem in Judah, to performe this dutie to the vnder Officers of a Lieutenant to an heathen prince. When the sonne of God conuersing with the sonnes of men, Peter was asked if he paid not tribute, he taking tribute of an vnreasonable creature, that tribute for him and peter might be paid, bound all the reasonable men, though they doe it with their great difficultie, to performe this dutie to Cæsar. Wherefore I conclude this poynt with *Sainte Ambrose*, *Si censum filius Dei soluit, quis tu tantus es qui non putas esse soluendum?* If the sonne of God paid tribute or subsidie, who so great a man art thou, which thinkest it not to be paid?

Sonne. Before you enter into your speech of defence, I desire to heare some encouragement to this dutie.

Father. To encourage vs in this dutie (wherein whoso through dastardie, or any other vile respect fayleth, I wish him banished either into Italie, whose glorie the auncient Romanes condemn.

Luc. 2.4, 5,
6.

Math. 17. 24,
25, 26, 27.

Of the Sonne of God paying it, though to paye it wrought a miracle, may mooue euery one to the perfformance of this dutie.

Defence.

Punishments of Dastardie amongst the Romanes.

Transluani-
ans.

Those of that
country of
Dacia.

Spartans.

In courage-
ments to this
dutie.

2 Sam, 22.2.3

1. Cæsars con-
fidence in
God.

condemned such Inzetches never to eat their meat but standing, and hereunto bound them by oath: or to the Transiluanians, whose predecessors the Daci iniogned them seruile subiectio[n] to their owne wiues, and to sceepe with their heades ever towardes the beddes fate: Or to that part of Greece where sometime dwelt the Spartans, who ordyned that their cloathes should be rent, their Beardes euer halfe cut, permitted cuerie man to strike them without penaltie, but accompted it a great disgrace to march in their stockes

To encourage vs to this dutie, let vs consider her Maiesties confidence in God, Gods encouragement to her Maiestie, the confusion of her enemies, the thankesgiuing befitting England. Her Maiesties confidence in God, The Lord is my rock and my fortresse, and he that deliuereth me: God is my strength, and in him will I trust, my Shield and the horne of my saluation, my high tower, my refuge, my Sauiour, thou hast saued me from violence.

Gods encouragement to her Maiestie,

iestie, Be strong, and of a good courage: The confusion of her foes, whither soe raine invading her Dominions, or conspiring at home, but confounded from heauen: That as, Heliodorus told the King Seleucus of the Temple, they may tell their Spanish and Italian foun- ders of her Maiestie, If thou hast any enemie or Traitor, sende him thither, and thou shalt receiue him wel scourged, if he escape with his life: For in that place no doubt is a speciall power of God, for he that dwelleth in heauen hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it. The thankesgiuing of Israel, now well beitteth England, If the Lord himselfe had not beene on our side, may *Israel* now say, if the Lord had not beene on our side, when men rose vp against vs, they then had swal- lowed vs vp quicke, when their wrath was kindled against vs: the waters had drowned vs, and the streme had gone ouer our soule: then had the swelling waters gone ouer our soule: praised be the Lord which hath not giuen vs a praie into their teeth, our soule is escaped as a bird

Gods incou-
rage ment to
Cæsar.
Iosua.1.6.

The confu-
sion of Cæsars
foes.

2. Mac. 3.38.
39.

The thankes-
giuing now
befitting
England.

psal.124.

Cant. 2.7.

The Adjura-
tion

Gal. 4.26.

to rencale
forraine com-
plots.2 Kings. 68.9.
12.

a bird out of the snare of the Fowler, the snare is broken, & we are deliuered, our helpe is in the name of the Lord which hath made heauen & earth. Therefore I speak not to the alone, but as the true louer of soules, saith, I charge you O daughters of *Ierusalem* by the Roes & by the Hindes of the field, that you stirre not vp nor waken my loue vntill she please: so I charge you (my duety to my God, my duety to his Church, my duty to my Soueraigne, together with my desire of the safty of your selues, and the saluation of your soules enforceth me this to charge you) I charge you O sonnes & daughters of the supernal *Ierusalem*, by the ioyes of Heauen, as euer you would enjoy them: by the paines of Hell, as euer you would auoide them: by the pretious bloud of the Sonne of God, as euer therein you would be washed from your sinnes, by the blessed fauour of the eternal Father, as euer you would see his face: If you know of any King of Aram, taking counsell with his seruants agninst Israel, if God by any meanes reueale it vnto you, that you would with Eliseus make knownen to our

our Cæsar, euen the words that the King of Aram speaketh in his priuie Chamber: If any Bigthan and Teresh, seeke to lay hands on our Soueraigne, that you would presently with Mordechæus, and Ester certifie our Soueraigne: If your seruice be fitting, that wheresoever she goe, yee attend her, as that band of men did Saul, whose heart God had touched: that when she resteth ye keepe her, that none that be willing to hurt her, come neere the Lords annointed, least as Dauid said to Abner, it be said to you, yee be worthy to die, because ye haue not kept the Lords annointed: That if ye see any apparence of perill, you with Dauids men, and with the true hearted people, be carefull that she being worth ten thousand of vs, come not into any perill: If in the least distresse (the Lord keepe her from all distresse) her soule desireth any thing, that may preserue her, that you would with all alactitie prouide it as the threemightie euen with the hazard of their livers, brake into the hoste of the Philistines, and drew water out of the Well of Bethlehem and brought

To detect do-
mesticall con-
spiracies.
Ester. 2.21,22.

To performe
all dutifull
seruice.
1.Sam. 10.26.
Carefull to
guard her
Majestic.
1.Sam. 26.15,
16.

To prevent
all perill.
2 Sam. 21.17
2 Sam. 18.3.

To prouide
whatsoever
may preserue
her.
2 Sam. 23.15,
16.

H it

2 Sam. 21. 16,
 17. To destroy all
 that would
 assault her.
 An assertion
 of assistance.
 Judges. 5. 20,
 21. Judges. 5. 15,
 18. Prediction of
 honour to all
 true Servi-
 tors.
 Judges. 4. 14,
 15, 16. and 5.
 12, 15. Especially the
 cheefe com-
 maunders.
 5. 16, 17. But of disho-
 nourable re-
 proach to the
 negligent,
 And ver. 23.
 of a curse frō
 God himselfe
 vpon obsti-
 nate Offen-
 dours in this
 p[er]t,

it to Dauid : If any with Iisibeneb
 thinke my touge faultreth in pronoun-
 cing the word, and the Lord confound
 them that entertaine any such entent
 to slay Dauid ; That with Abishai ye
 p[re]sently though with exposinge your
 bodies to perill to keepe her sacred body
 from all perill, succour Dauid and smite
 them that so p[re]sume and kill them.
 And know that as the Starrs of Heauen
 fought against Sisera in theire order
 and the Riuers of Kishon swpte them a-
 waie, so Heauen and Earth and all the
 creatures in them both, shall fight a-
 gainst, and sweepe away her enemies.
 If any loiall serue vnder Debora, their
 memorie with Issachars, Zebulus and
 Nepthalis shalbe honourable : If any
 be a valient generall against her ene-
 mies, his honour with Barakes shalbe
 eternized : If any be backwarde they
 with Ruben, Gilliad, Dan and Asher
 shallbe branded with dishonour : If a-
 ny with Meroz cannot be drawen to
 take opportunitie to assist Debora and
 the Lord in Debora, let them looke for
 the curse giuen to Meroz, not a curse
 onely from Debora, but a curse from

the

the Lord, the Lord, who willeth you to blesse them that curse you, not by man, but by his Angels willeth to curse Metoz, for not assisting the Lord, for not assisting the Lord against the mighty.

Sonne. Deare Father, with many thanks for your paines in the former, I beseech you to speake of Prayer which you reserved to the last.

Father. To the last I reserved Prayer for Cæsar, not as the least, but as the greatest of our dueties to Cæsar. The other be intended wholly to the King, this is directed immediatly unto God. Fear, is in regard of the sword: Honour, in respect of the Crown: Obedience, in regard of the Scepter: Tribute, to the Throne: defence, to the person: But Prayer, to the founder, protector, and director of Cæsar. Sauls sword never returned empty from the bloud of of the slaine, and the fall of the mighty, as yet was the shield of the mighty cast downe. The shield of Saul as though he had not beene annointed with oyle. Herod (whom Josephus still calleth Agrippa) was honoured, when arayed

Math. 5. 44.
Luke. 6. 28.
may draw vs
Judges. 5. 23.
to this duty.

Prayer.

Prayer the
most excel-
lent of our
dueties to Cæ-
sar.

To feare of
the sword,
2 Sam. 1. 22.
21.

Acts. 12. 21,
22, 23.
To honor of
the crowne.

Obedience to
the scripture.
Hester.11.5,2

Tribute to
the throne.

Dan.3.1.

4.30.

Defence to
the person.
Mat.9.7,8,9,
10,11,12,13,
14,15,16,17,
28.

in royall apparell, sitting in the Iudgement seate, making an Oration, the people shrowted, the voyce of God, and not of man, yet imediately the Angell of the Lord smote him bycause he gaue not glory to God, so that he was eaten of wormes and gane vp the Ghost. Asuerus had a golden Scepter, and was obeyed from India euent to Ethiopia in 127. prouinces, yet godly Queene Hester had no pleasure in his feast, and dranke no wine of his drinke offerings. How was the thron of Nabuchodonozor supported with Tribute, who besides the abundant charges of his house, and the excesse expences of his Armies made an Image of gould whose breadth was 6. whose height was 60. Cubits: yet was he driven from men, and did eate grasse as the Oxen, and his bodie was wet with the dew of Heauen, till his haires were growen as the Eagles feathers, & his nayles like birds clawes. Antiochus defended with his Armies, swelled with pride, breathed out fier in his rage against the Iewes, thought hee might commaunde the floudes of the sea, weigh the mounaines

taines in the ballance, reach the Starres of heauen, yet was hee smot with an incurable and inuisible plague, the wormes came out of the bodie of this wicked man in abundance, whiles he was yet aliue, his flesh fell off for paine and torment, and all his armie was grieved at his smell: and notwithstanding his protestation concerning Jerusalem, concerning the Iewes, concerning the Temple, the holie Vessels, the Sacrifices, and his owne conuersion, (wherein O howe shineth the triumph of the Deitie?) He died a miserable death in a strange Countrey among the Mountaines. So little doe feare of the sword, honouer of the crown, Obedience to the Scepter, Tribute to the Throne, Defence to the person, preuaile to Cæsars happiness without Prayer to the inthroner and preseruer of Cæsar. Prayer therefore, my Son, Praier which springeth from the holy Ghost, the Spirit it selfe sayth Paule, maketh requests for vs with sighes which cannot bee expressed. Praier, which is the Messenger of the faithfull soule to God, the prayer of him that humbleth himselfe

¶ 3

sayth

Without
praier to the
Inthroner
make not
Cæsar happy.

Whence prai-
er springeth.
Rom. 8. 26.

Eccl. 35.17.
What prayer
affectioneth.

*That prayer
excellenth.*

Apoc 8.3.

1. Tim. 2.1.

*Prayer wher-
vnto paul be-
fore all things
Exhorteth
for all men
generally.*

*1. Tim. 2.2.
He exhorteth
for kings
specially.*

*In respect of
the cares
which they
take.*

*Hebster 6.1
In respect of
the perils
whereto they
be subiect.*

1. King. 22.31.

**sayth the sonne of Sirac, goeth through
the cloudes, and ceaseth not till it come
ncere, and will not depart vntill the most
high haue respect thereunto. Prayer,
which is the odours in the golden violl
offered vpon the golden Aultar, which
is before the Throne: Prayer wherew-
to Saint Paul exhorteth Christians be-
fore all duties: Prayer werevnto hee ex-
horteth generally for all men, he exhor-
teth specially for Kings: Specially for
Kings in respect of the greatnessse of the
cares which they take, in respect of the
perils whereto they bee subiect; in
respect of the difficultie in desribution
of rewards and punishments, in respect
of the abundant good which discen-
deth from them to the whole estate.
Prayer for Kings, in respect of the cares
they take: In the greatest Dominion,
saith Salust, there is the greatest care,
through this the Kings sleepe departeth
from him. In respect of the perils to the
whitch they are subiect, because in the
Prince, the enimie hath Nero his wish,
all y heads of the people vppon one bodie,
like the king of Aram, the Enemie com-
maundeth his captaines to fight onelie
against.**

against the King of Israel. In respect of the difficultie of the right bestowing rewardes and inflicting of punishments there beeing (heauen alone being free from all corruption) smooth Absolons dogged Doegs, blacke mothed Shimeis, bloudie handed loabs, false hearted Sibas, shamelesse harlots. So that Salomon, and all for Salomon had neede to pray. For who is able to iudge this mighty people: In respect of the abundant good which descendeth from the royal Maiestie to the whole estate: for as the Sunne is a resemblance of the Deity in the frame of this world, giuing light, heat, life to all things: so the Soueraigne of euerie estate, is a pattern of the great God, from whome our whole estates, lawes to live by, and comfort in our severall courses doe proceed. pray therefore for Cæsar, since Cæsar needes thy prayer. Pray for Cæsar, for as Darius highly respected the Sacrifices and prayers of the priests of Israel for his life, and for his sonnes: so her most gracious Maiestic greatly regardeth that prayer bee made for her, by her tru-ly-christian subiects. And let subiects

In respect of the difficultie in the deserts, right bestowing in rewards and inflicting of punishments.

1. King. 3. 9.

In respect of the abundant good that descendeth from the Soueraigne to the whole Estate.

The Sunne in the world, cur Soueraigne in her Dominions reseinbleth the divine Maiestic. Pray for Cæsar.

For Cæsar needeth thy prayer.

Ezra. 6. 6, 7, 8, 9, 10, 11, 12.

For Cæsar esteemeth of thy prayer.

Eccl. 35.17.
What prayer
affecteth.

That prayer
excelleth.

Apoc 8.3.

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The Sunne in the world, cur Soueraigne in her Dominions resembleth the divine Maiestie. Pray for Cæsar.

For Cæsar needeth thy prayer.

Ezra. 6. 6, 7, 8, 9, 10, 11, 12.

For Cæsar esteemeth of thy prayer.

For prayer is
honourable.
Reue.8.8,9,
10,11.
For prayer is
easie.

For prayer is
profitable a-
gainst all ca-
lamities.
Ionah, 2. 1, 7,
10.
Act.12.5,7,8,
9,10.
Tobit. 3.7,8,
9,10,11,12,13
14,15,16,17.
Against sick-
nesse.
Eccl.38.9-
2 King.20.3,
5,6.
Against
death.
Against the
enemies.

pray for Cæsar: since prayer is honou-
rable, prayer is easie, praier is profitable.
prayer is honourable, If wee account
it a grace vnto vs to follow the fa-
shions of the greatest persons on earth,
O howe great honour will it be for vs
to imitate the blessed spirits in heauen?
Prayer is easie, if thy purse bee so poore,
that it can pay no tribute to Cæsar: if thy
body be so feeble, that it can do nothing
for the defence of Cæsar: yet if thy hart
be not too lewd, too wicked: if thy heart
be not voyde of all pietie, voide of all
Christian dutie: thy heart wil daily and
often every day pray for Cæsar. Prayer
is profitable, profitable against all cala-
mities, it deliuered Ionas out of the
Whales bellie, Peter out of prison, Sara
the daughter of Raguel from reproach:
profitable against sicknesse, for (sayth
the sonne of Siuac) my sonne faile not in
thy sicknesse, but pray vnto the Lord, and
he will make thee whole: profitable as-
gainst death, It prolonged Ezechias life
fifteene yeares: profitable against the
enemies, against the enemies, this, but
without this, against vs, the enemies
preuail: When Moyses lift vp his
hand.

hand, Israel preuailed: but when he let his hand downe, Amaleck preuailed: if Paule exhorted and commanded to pray for Nero a man so wicked that he murdered his Tutor, his mother, and was natures Monster: If the prophets commaunded the Israelites to pray for the life of the king of Babylon, who had wasted Iudea with sword and fire, besieged and taken Ierusalem, burned the Temple, carried away the holy vessels, set fire on the whole citie, brake downe the walles of Ierusalem round about, murdered many people, carried others to miserable servitude, slue the sonnes of the king before his eies, pulled out his eies, bound him in chaines, carried him to Babel, and as if to murder the innocent, to rauish the chaste, to carrie princes into captiuitie, to sacke the holy Citie, to burne the Temple of the God of heauen, were not impietie inough, that hee might come to the full height of all impietie; he set vp a golden Image, and by a Herauld proclaimed that whosoever did not worship it, should bee cast into the midst of a hot fierie fornace: If the holie Prophet commaunded the Israelites

Exod. 17. 11.
If Paule commaunded to pray for Nero,
1 Tim. 22.
Baruch. 1.11.
Ierem. 29. 7.
If Baruch and Ieremie commaunded to pray for Nabuchodonosor.

2. King. 24,
and 25.chap.

Dan. 3.1,4,
5,6.

2 Peter. 1. 21.
What woulde
the holyc
ghost that we
should do for
Elizabeth?
The roiall
acts of Augu-
stus, David,
Salomon, Asa,
and Iosiah.
performed by
her Maiestie.
1. Chro. 16. 4,
5: 5, 7, 37,
38, 39.
1 King. 15. 13
2 King. 23. 1,
2. 2.
1 King. 6
That which
one said of
Salomon, manie
haue said
of Elizabeth.
1. Kin. 10 8, 9
That which
the straunger
Iewes said of
the Apostles,
hauing recey-
ued the holy
Ghost, we can
not but say of
our ministers
in the dayes
of Elizabeth.

lites to pray for wicked Nabuchodono-
ſor, what would that holy spirit, by
whom both the Prophets and Apostles
did write, that all English, all Irish, all
others vnder the ſubiection, or protec-
tion of her moſt gracious Maiefie,
ſhould doe for Queene Elizabeth, who
whereas Augustus ſaid he found Rome
of Brick, but left it of Marble, may
ſay ſhee found England of Braille and
Lead, but brought it to Siluer & Golde,
with David appoynted the Levites to
ſing in their courses, with Asa de-
ſtroyed Idols, with Iosiah reſtored the
Booke of the Law, with Salomon buil-
ded a Temple to the God of Heauen.
So that as the Queene of Saba ſayd
of Salomon, manie haue ſayd of Eliza-
beth, Happie are thy men, happie are
theſe thy ſeruants that ſtand before thee,
and heare thy wiſedome. Blessed bee the
Lord thy God, which loued thee, to ſet
thee on the throne of Israel, because the
Lord loued Israel for euer, and made the
Queene to do equitie and righteousnes.
Our English and Irish returning from
forraigne coaſtes, may ſay of the Mi-
nifters of their Countries in the daies of
her

her Maiestie, as those stranger-lewes, did of the Apostles hauing received the holy Ghost, we heard them speake in our owne tongues, the wonderful works of God. Shall we not pray for such a Queene? Pray for her (saith S. Paul) in respect of your selues, & in respect of God. In respect of your selues, that you may liue a quiet & a peaceable life in all godlinesse, and honestie. A quiet life, that we haue no insurrections at home: a peaceable life, that we haue no inuasion from abroad: In all godlines, that it may be said of England as Iacob said of Bethel, Surely the Lord is in this place, this is none other, but the house of God, & this is the gate of heauen: And in honestie, that the name of the Lord be not blasphemed amōg the Gentiles, amōg y Mahumitans amōg y Anabaptists, amōg y Romish Recusants through you, but y as Christ saith, your light may so shine before men that they may see your good workes, and glorifie your father which is in heauen, as saint Peter saith, that they which speake euil of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of the visitation.

Act. 2.11.

1. Tim. 2.2,3.

Pray for her in respect of your selues.
1. Tim. 2.2.
That you may liue a quiet, and a peaceable life, in all godlinesse,
Gen. 28, 16, 17

And in honestie.
Rom. 1.24.

Matt. 5.16.

1. Pet. 2.12.

pray for Cæsar in respect of God, our Sauiour, for this is good.

1. Tim. 2.3.
O acceptable in his sight.

Psal. 19.1.
Baru.3.33,34.
If all the creatures in heauen and earth, seeke to please God.

Psal. 104, 19.

7,

21,

32.

Ierem.8.7.
Esay.1.3.

Shall not man being more bound then they all.

Gen.1.26.

1. Pet.1.19.

1. Cor.3. 16.

Aphc.2.10.

2. Tim.4. 8.

1. pet.5.4.

visitation. In respect of God our Sauiour, pray for Cæsar, so sayth Saint Paule, this is good and acceptable in the sight of God our Sauiour: If the Heauenes declare the glorie of God, and the Firmament shew his handy-worke: If the Light obey him with feare: If the Starres shine in their Watch and rejoice: If y Moone keape her appointed seasons: If the Sun knoweth his going downe: If the waters flie at his rebuke: If the Lions seeke their meat at God: If hee looke on the Earth and it trembleth: If hee touch the Mountaines and they smoke: If y Storke in the aire knoweth her appointed times, and the Turtle, and the Crane, and the Swallow obserue the time of their comming: If the Oxcknow his owner and the Asse his maisters crib: shall not man being not liue-lesse like soine, not sencelesse like others, not vnreasonable like others, But created by a consultation of the deitie, redeemed with the precious bloud of Christ, as of a Lamb undefiled, & without spot, sanctified by the holy Ghost, expeking a Crowne, a Crowne of life, a Crowne of righteouſnes

ousnes, a **Crowne** of glory, performe
to Cæsar all duetifull alleagiance, since
the blessed Apostle hath taught vs,
that this is good, and acceptable in the
sight of God our Sauiour.

THE eternall Father for his sweet
sons sake by the holy spirit so rule
our hearts, that we being righteous
as Elias, and our prayers fervent as
Elias, they may open heauen, & bring
from thence Gods Judgements as fier
upon Cæsars enemies: but the dewe
of the diuine grace vpon Cæsar, and
Cæsars true subiects: that her most
sacred Maiestie may long, religioustly,
happily rule vs, that we for conscience
sake, least we resist the ordinance of
God, least we receue Judgement, least
we be depriued of all benefits inci-
-dent to the Loyall, Feare, Honor, O-
bey, Pay tribute to, Defend, and Pray
for her most sacred Maiestie on earth,
and in the end, and without all end,
aigne together with her in the
kingdome of Heauen, Amen.

Seeke in all
things to
please his
Maiestie.
1. Tim. 2. 3.

The Authors
prayer for
Cæsar, and
Cæsars true
subiects.
James. 5. 16
2. King. 1. 10,
12.

1. King. 8. 45
Rom. 13. 5.

2
3
4

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